THE HOLY EUCHARIST

P. N. WAGGETT

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THE HOLY EUCHARIST

THE HOLY EUCHARIST

WITH OTHER OCCASIONAL PAPERS

BY P. N. WAGGETT, M.A.

OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

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IN REVERENCE AND AFFECTION

TO THE MEMORY OF

JAMES ALEXANDER CHINNERY-HALDANE, D.D.

LATE BISHOP OF ARGYLL AND THE ISLES

HE MADE THE GARMENT OF HOLINESS HONOURABLE

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PREFACE

THE first paper on the Holy Eucharist in this book was printed some years ago for private circulation. It is still asked for, and its publication is advised by men to whom I am bound by ties of reverence and affection.

Occasion is taken to fasten to the first paper some shorter unpublished pieces on the same great subject, and on subjects which may rightly be associated with it.

The paper on 'Bible-reading,' from the *Church Quarterly Review*, has been asked for by some who thought it practically useful; and I am very much obliged to the proprietors of that Review for permission to use it in this way. I am indebted to the *Journal of Theological Studies* for the fifth section.

When the intention of publishing a single paper grows in this way to the compiling of a little volume there is very much to induce one to take time for correction and for addition. I particularly regret that I cannot recover, without delay, certain remarks

upon the first little paper suggested by the late revered Dr. Moberly.

A little time, one is apt to think, would secure real improvement. But in a life which is not set apart for literature this little time easily becomes a very long time, and stretches out to occupy days which ought to be reserved for fresh tasks. But I will take this opportunity to write one more sentence about the word 'Real' as used about the Holy Eucharist.

We have great need to remember that expressions which were altogether wholesome in effect when realism was spiritual, have a different effect in an age which believes that the real is the physical, if not exclusively, at any rate principally and typically; that unseen things partake of reality in proportion as they approach to being seen and felt.

For a cure of this materialism we must not turn to any disparagement of the material. We need the sound spiritual monism which lifts up the physical by hope into true reality. At present, in point of fact, the only effect upon many hearers, and even many religious hearers, of clear assertions of 'reality' about the Holy Eucharist, is to produce a materialistic conception.

This is altogether the case when the words are addressed to opponents. And the bad effect is not altogether absent among believers.

We are tempted to lay aside the old strong words

until a better popular philosophy shall have made a better popular conception arise from them.

It is surely the safer way to keep the old words as a challenge to uninstructed thought, and to work hard to find ways to enlarge the popular notions, to the narrowness of which the bad effect of the good words is due.

To give up 'real' because many men take it to mean earthly, is to admit the authority of their meaning. It is not to save the spirituality of religion. It is to surrender our common language to the uses of materialism.

We must hope rather to find in religion a force to rescue the English tongue and the English mind to the freedom of a sounder thought.

The late Bishop of Argyll and the Isles often told me to publish the paper on the 'Holy Eucharist,' which is the first chapter of this book. I hoped to have offered the little volume to him, to have begged him to enrich it with some words of his own. That fresh kindness I cannot have, but I have the memory of more than can even be expressed.

He was a most constant friend, a most generous benefactor. When, after service in Africa, I had a period of severe pain which made me an exacting companion, he allowed me for months to be his. He brought me into all the warmth and happiness of his home and family. To have known him is one

of the things which have made of life for me an experience much higher and more beautiful than the brightest dream in youth of what life might be. I did not know then that men could be so good as I have seen that he and others were. His tenderness, his entire humility, his reverence and profound faith, his patience and untiring charity make up a revelation for many of our time. We have seen in him—not in him alone—what it is to be a Christian.

In the celebration of the Divine Mysteries he showed—thinking himself the least and lowest of men, and no example to the most backward—a degree of reverence which it would be, I am sure, impossible for any man to suggest in words. It was a reverence of uttermost simplicity, a purely necessary expression of the loving awe of faith which entirely possessed his soul. Eyes and posture, voice and deliberate speech attested, without design, a man all converted to God in that wonderful Sacrament. It was his great grief that any should miss, even for a time, its blessings; his great joy that his family were all with him there, as in the whole range of a life fed by that Bread and spent in cheerful goodness to their neighbours.

His other great characteristic was his ready and unbounded helpfulness. To think of a kindness was, with him, to do it. If in his office as bishop or priest he heard of any good thing he *might* do,

any blessing he might give, any sermon that might need preaching, any one whose hope of Easter or Christmas Communion might be disappointed, he cast about *at once* for means to supply the need himself. He pushed the boat himself into the dark loch waters to be with an invalid priest on Christmas Day. He rode—and allowed me to ride with him—*impromptu* on a winter midnight to carry comforts to 'Nether Lochaber,' the Presbyterian minister of a neighbouring parish who lay ill. In sacred Iona, where he most generously entrusted to the keeping of our little society his chapel and House of Retreat, the bishop was the friend of everyone.

An afternoon's round with him in Appin and Ardgour was a succession of missions or little spiritual retreats; pastoral visits which, though not rare, became, in each house great or small, an event, a deliberate gathering and blessing of the family. There was no end to his labours, alms, prayers; to his thought for all within his knowledge, great and small. . . . I would have carried him the little book. I venture to inscribe it to his dear and sacred memory; only praying that his widely venerated name may not excuse its blemishes or gain credence for its errors.

P. N. W.

WESTMINSTER

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THE HOLY EUCHARIST: AN ADDRESS

THE HOLY EUCHARIST

TO THE READER

WHAT follows is only a detail among the considerations which seem to help me towards a clearer understanding of the Holy Communion. For example, there is no hint of that power or function of the Sacrifice by which ourselves, our life and substance, what we are and what we have, are rendered therein back to God by the fire of the Spirit kindling in the Humanity of Jesus. But the thing is in no sense whatever a complete sketch; only a rough note of certain thoughts offered on a particular night to men accustomed to the devout remembrance of that Mystery. There are two lines of presupposition which are generally necessary before entering on any particular inquiry concerning the Eucharist, and these two lines of presupposition are not here touched upon. The first preparation lies in a steadier remembrance of God's presence as it is *generally* manifested to the Christian; and the second lies in a study of the manner in which *throughout* it has

[1] An address delivered in substance at Oxford by request of certain junior members of the University, February, 1901. It left my hands shortly before the appearance of the Bishop of Birmingham's book, *The Body of Christ.*

pleased God to deal with men in Christ, and which was foreshadowed even before Christ; a manner that is to say of substantial communications, and not one merely of proclamation or promise or command. Salvation lies primarily in God's gift of Himself; not *primarily* in drawing out a good thing already possessed by man.

In looking over the pages for the printer, I note with deepest regret the absence of expression of the sense of sin, and of loving gratitude for the Divine *Compassion* shown us in the wonderful sacrament of which I have ventured to write. It must have been a cold hour when words were put down which acknowledge so feebly the unworthiness with which we take the children's Bread, and the infinite Mercy which through the Precious Blood of Christ pardons our offences and heals by His meekness the rankling wound of pride.

Finally, if there is anything unusual in the mode of expression here employed, it is submitted without reserve to the correction of better-informed judgements; and I pray that the whole essay may be laid aside if it is in any part and in any degree out of tune with the mind of Holy Church.

I may not have secured strict consistency in the use of capital letters, and therefore I would state that my intention is to write 'bread' and 'wine' when the elements alone are intended, and to reserve 'Bread' and 'Wine' to indicate (1) the antitypal realities, the Body and Blood of the Lord, or else

(2) the whole Sacrament comprising with the elements also the Inward Part or Thing Signified.

AN ADDRESS

It seems right to say as we begin that I am about to deal with the subject of the Holy Eucharist only under a kind of compulsion. When the convener of this meeting kindly asked me last term to address you, and named the Holy Eucharist as the subject of the address, I declined to deal with that august mystery and proposed instead another subject which lies more within my proper studies. But when, after my failure last term, he asked me again to meet you, I felt that I lay under a special obligation to him; and that as he particularly requested that the Holy Eucharist should be the subject of our conference, I must not a second time decline. But it is a real part of my business to-night to mention that I say anything at all on this great subject unwillingly. The inquiry with regard to it must always be carried out mainly by prayer and obedience, by coming faithfully to Communion, and by begging of God that He will make us so to think and believe concerning this holy mystery as shall be pleasing to Him and good for our souls.

It would therefore have been more welcome to me to speak of the part which Faith plays in our apprehension of this highest gift, and of the means of cultivating and liberating that faith, than to speak of the gift itself. Little can be done by me in the

way of theological explanation; and it is well to define the function of such explanation as we can offer.

The function of all theological science and argument is to examine a certain given thing, a *datum;* and this *datum* is, at any rate from one quite lawful point of view, the Christian consciousness. That which theological science describes is the faith which lies, hidden and formless perhaps, within the regenerate heart. Its duty is to draw out and unfold and examine this unexamined gift; but it has no function apart from an already possessed faith.

It is not even directly the sacred records, nor the history of the Church, nor the life-giving sacraments considered as external facts, which form the subject of this science. It regards those records as they are imprinted in the heart, that history as it is reproduced in the Christian life, and those adorable sacraments as they are apprehended by and have become the treasure of actual souls.

Such a statement no doubt needs large reserves, and it is capable of being misunderstood, but it is capable also of conveying a true and important meaning; and the fact we need just now to emphasise is the fact that there is no place for sacred science excepting in the examination of a faith already held. Theology is not in itself and directly a weapon for the work of evangelisation. It belongs to that ἐπίγνωσις which is the further understanding of a sacred possession, the exploration of divinely given convictions. It has therefore no application, *as such*,

to those who are outside; and with regard to any theological definition or explanation, we have to ask not whether it is suited to convince the gainsayer, but whether it matches the knowledge which the Church and the Christian securely hold. It follows that a principal test to which any statement of Eucharistic doctrine must be brought is the test which reveals its power of persuading, encouraging, and fortifying the devout communicant, of giving him a larger use of the truth which he already possesses at the bottom of his heart. "We speak wisdom among the perfect"; and the perfect are not those who have nothing to gain, but those who are living both in Christ and by Christ; who are not only substantially His members, but are also in the region of will and conscience *walking* in the Spirit by Which through Sacramental constitution they *live*.

It is, then, to the Christian consciousness that theological explanation is addressed, and of the Christian consciousness that it makes its most direct or immediate assertions.

With so much by way of preface, I am now to offer three common thoughts concerning the Mystery which we revere in the Holy Eucharist, and to offer them in common words. I would speak to you, that is, first of the Reality of the gift in the Holy Eucharist; secondly of the Presence; and thirdly of the nature of the Sacrifice.

I. *The Reality of the Gift.* I think there is a true importance and a solid gain in distinguishing this subject from the subject of the Presence. I fancy

that when we are upon the track of truth concerning the reality, we are sometimes diverted by thoughts drawn from that class of considerations to which the words 'presence' and 'absence' belong—considerations which are both less precious than that of reality, and also require a larger sweep of philosophical preparation in order to enable us to speak at all truly concerning them. The reality of the gift may be apprehended, and still more it may be asserted, without at first bringing in the question of the nature of the Presence.

Our belief in the reality of the gift has its motive in the word of the Lord, and it has its substance in the experience of Communion. On these two wings, our faith rises to acknowledge and adore the truth that the Bread by Christ's power is really the Body of the Lord; that the Wine by Christ's power is really the Blood of the Lord. He, in His mercy, took every means to lay the foundation for this faith in the most direct and unmistakable statements. The actions with which He accompanied that direct assertion of His creative word, "This is My Body," "This is My Blood" —the actions are not only important as symbolising, and perhaps in some real sense constituting, the means whereby His power acted to effect the sacred change, but they are also important as helping to secure our direct understanding of His direct word. He took the bread in order that we might understand without mistake what *that* was of which He said, "This is My Body." He took the cup into

His venerable hands in order that there might be in our minds no mistake as to the spiritual identification [1] of that which it held with the Blood of the everlasting Covenant. We therefore, according to the Lord's words, believe in a mysterious identification of the earthly elements with the realities of His created and glorified Body and Blood. They are means whereby we receive; yet not *such* means as in anywise to come between us and That which we receive, but such as to be to us the seen and sensible presence of That which is invisibly and after no sensible manner bestowed. By the power of God there is communicated to the earthly elements the reality and power and substance of the glorified Body and Blood. The earthly things which we bring remain after consecra-

[1] 'Spiritual identification,' 'mysterious identification.' By such words we do not mean that the natural substance of the elements is the same thing as the Substance of the Heavenly Gifts. We mean that they are taken into the same mystery. Even as the Body of the Lord is not the same thing with His Divinity, but is taken up into the same Personality with the Divine Nature, the same personal Life; so also in the Eucharist the earthly elements are taken up into the same Reality with the Body and Blood. In regard to the Incarnation 'identity' means 'personality,' whereby God and Man are one Christ. In regard to the Eucharist, 'identity' means 'Heavenly Reality,' whereby the outward and visible sign and the inward and spiritual Grace are one Sacrament.

The word 'identification' in this connexion must be discarded only by the mind which attributes identity or individuality to a piece of gold; but in regard to the Eucharist as with regard to the Incarnation which is its Fountain Mystery, the word must be used only under the caution supplied for the doctrine of Incarnation in *Quicunque Vult*—"not by confusion of substance but by unity of Person." The doctrine of the Holy Incarnation is used in this place not (as so often and so justly it has been used) to encourage belief in the Real Presence, but to guard that belief; to protect it against any mode of thinking of the Real Presence which is at all parallel to Eutychianism.

tion what they were before, and they become that which they were not before;[1] and being named naturally and reverently according to their higher reality, according to that 'Inward Part' which is communicated to them from above, according to that which in the highest sense of their being they 'are,' the holy gifts are said, as they have in every age been said, to 'become' the Body and Blood of Christ. 'By His word and Holy Spirit' these gifts have, as the Liturgy of the Scottish Church prays, 'become' the Body and Blood of our Lord. The bread which was real is real bread still, but it is filled and supported by a greater reality. The empty reality of the earthly things is filled by the truer and indeed absolute reality of the heavenly things.

What do we mean by thus speaking of degrees of truth? What do we mean by these paradoxes of 'empty reality,' of unsubstantial substance? If I am asked how I would express such a conception to poor and simple people, I reply that I would say to them, as I have always been accustomed to say, that the earthly bread before and after Consecration is as real as any bread, as real as the mountains, the sea, and the sun;—*and that is not saying much.* It is in this last phrase that I would attempt to convey the impression which to *you* I submit for acceptance, under the phrases of 'empty reality' and 'unsub-

[1] For a view of the teaching of many ages on the mystery of Consecration, Bishop Forbes of Brechin's *Theological Defence*, pp. 178 ff. (Masters, 1860), may be referred to as more manageable than Dr. Pusey's *Doctrine of the Real Presence in the Fathers.*

stantial[1] substance.' And what is the measure of this reality? how is it less than perfect? It is less than perfect in lacking the quality of perpetual continuance. The whole frame of things which we see unceasingly changes, and changes so as to pass away; and to the Christian mind instructed by the Divine words, it lies under the continual sentence of dissolution: "Heaven and earth shall pass away." It is this lack of a perpetual continuance which takes from the bread, as from the mountains and the sea, the character of a complete reality. But, in contrast with this, the sacred Body and Blood which were, and still are, truly *created* existences, are now filled with the power of Eternity. That which was mortal and actually passed through death has now received from God the gift of an eternal life. That which was the "Form of a servant" and capable of humiliation is now clothed and filled with the everlasting glory. It is so clothed and filled by virtue of the hypostatic union with the Eternal Word, Who, when His earthly obedience was complete, ceased to withhold from the Body He had assumed the native majesty of His unbegun existence; by virtue of the will of the Father, Who has been pleased to raise Jesus, according to the sacred Human Nature, to the Right Hand of power, and to imperishable splendour; by virtue of the residence of that Holy Spirit, Who, proceeding from the Word as from the Father according to the Word's eternal existence, also dwells in Christ according to His created virtue,

[1] 'Unsubstantial,' not 'desubstantialised' by Consecration.

and both flows to us through Him, and for us resides in Him, in fulness of grace and truth. The Body and Blood of our Lord Jesus Christ, therefore, are now permanent, imperishable, and full of glory and life ; and accordingly they are contrasted with all the so-called reality of this lower scene, and their true substance is, in the Mystery of the Eucharist, placed under the relative and imperfect reality of the consecrated bread and wine. In the eternal light, therefore, of God's contemplation, and in the sphere regarded by that divine faith which is planted in man, the Bread is the Body, the Wine is the Blood of the Lord. Let us, therefore, make sure of this faith, whatever difficulties remain ; and let us adore in gratitude the *reality* of the Gift in the Holy Eucharist, and confess with the full security of faith that That which we receive—ah ! how unworthily—is Christ's Body and Blood.

It forms no part of my plan to consider the various theories which have been set in contrast with this simple faith. Such a work is of great importance and of great value, but it does not in the least lie within my scope. The whole virtue of such a method as we follow here to-night lies in the simple regard to the original sacred statements, and in disentangling such a faith as I have spoken of—the faith in the reality of the gift—from the questions which surround the question of mode and of presence. Two only of the contrasted speculations need now be mentioned.

One is the suggestion that, though the change in

the bread and wine is without any such real addition to their earthly reality as I have sought to define, nevertheless the true Body and Blood of Christ are in the *believer* who faithfully receives the bread and wine. Such a view is sometimes attributed to Hooker.[1] If I were to meet it, I should meet it by examining, as I cannot examine to-night, what we know of the general method and character of God's dealing with us. I will only say here that I think the theory has been devised and is now entertained with a view to combating a meaning or accent of the belief in the reality, which does not necessarily belong to that belief—a special tone which I would, for my own part, seek to modify by another line of devout thought; that is to say, by such thoughts concerning the Presence as I am presently to offer to you. What can be said with regard to the general knowledge of God's dealing must of necessity be reserved for some other occasion. I will now only say of the statement that the Body and Blood of Christ are not in the

[1] In pages intended for younger students it may be right to repeat what has often been pointed out before, viz. that Hooker does not say that the Presence is only in the recipient, but that the Presence is to be sought rather in the recipient than in the Gifts. There is a sense in which all must agree with this statement. The Presence unless it is found in the recipient has missed its principal purpose. Hooker was a rhetorician, but this does not mean that he was a clumsy or excited writer. If he had meant to deny the Presence in the Sacrament, he knew quite well how to do so; and he also knew how to lay stress upon that truth which he wished to enforce, without denying the truth which he left on one side. His work is not dogmatic but polemical, his argument is *ad hominem*. To the Puritan who doubts the change in the Eucharist he says in effect, See that you take the bread, for it is beyond peradventure that you need the Body within yourself.

Sacrament, but are in those who *receive* the Sacrament, that this faith has no direct support in any word of our Lord. We have warrant for the larger faith that He is ready for us in the Sacrament before we receive Him: that that bread really is His Body, whether we approach it or not. For this belief we have warrant: "This is My Body"; therefore "take and eat this." But for the less, the more prudent belief, that when we receive the bread the presence of the Lord's Body comes to be in us, without having been before in the Sacrament—for this lesser and more prudent hope, as it might appear, we have no more warrant in the words of Holy Scripture than we have in our general knowledge of God's dealings with man.

The only other theory which I will mention in contrast with that of the simple reality of the Eucharistic Gift is the theory which speaks of our Lord as being present in some special sense at the service. This is a beautiful and devout thought, but it ought surely to be our thought about all gatherings of Christians. That nearness is not peculiar to the Communion Service. It is not the gift singularly promised in the Holy Eucharist. We are invited to be content in believing, not that the Lord's Body and Blood are really communicated to the elements, but that the Lord is present unseen amongst us, where two or three are gathered together in His Name;[1] and that when the ministers perform the sacred Memorial, and give to the devout the bread

[1] εἰς τὸ ἐμὸν ὄνομα means much more than mere invocation.

and wine, Jesus is there to bless and glorify the repast. Such a doctrine is nowhere more beautifully expressed than by Dr. Moule in his contribution to the Fulham Conference on the Holy Eucharist.[1]

Of such words as his we are forced to say that they by no means satisfy the truth of the Eucharistic doctrine. They say—and they are of very high value as saying—what is true of all Christian assemblies, and indeed, in varying measures of apprehension, true of all Christian experience everywhere, in the congregation or in solitude. They speak of the unseen Presence of the Lord—and what can be *more* than this?—but they do not speak of the *special* reality of the Communion of His Body and Blood. If there are believers who do not know His nearness at other times and in other society, it is well

[1] "I believe that if our eyes, like those of Elisha's servant at Dothan, were opened to the unseen, we should indeed behold our Lord present at our Communions. There and then, assuredly, if anywhere and at any time, He remembers His promise, 'Where two or three are gathered together in My Name, there am I in the midst of them.' Such special presence, the promised congregational presence, is perfectly mysterious in mode, but absolutely true in fact; no creation of our imagination or emotion, but an object for our faith. I believe that our Lord, so present, not *on* the Holy Table, but *at* it, would be seen Himself, in our presence, to bless the Bread and Wine for a holy use, and to distribute them to His disciples, saying to all and each: *Take, eat, this is my Body which was given for you: Drink ye all of this; this is my Blood of the New Covenant which was shed for you for the remission of sins.* I believe that we should worship Him thus present in the midst of us in His living grace, with unspeakable reverence, thanksgiving, joy, and love."—*Pronouncement made by Dr. Moule, at what was called The Round Table Conference at Fulham.* The words are quoted as a devout expression of belief in a Presence in some sense uniquely vouchsafed *at* the service; not as satisfying by themselves the belief of the Bishop of Durham.

indeed that they lift up their hearts to recognise Him in the midst of the Communicants, as at Cana among the guests. But we have to confess that we have no clear[1] promise in the Lord's own words of the special security or special manifestation of the 'congregational presence' at the service of Holy Communion. In Holy Scripture we are told that the Lord took bread and gave it to His disciples, and said, "Take, eat, This is My Body"; but we are never told as from Him that if we take bread and eat it, in remembrance of Him, He will be specially with us in our action as He is not with us at other gatherings. Here again we are obliged to say that we are without authority for the lower, the more prudent, the minimising doctrine. We have warrant for believing the greater wonder (if so it be); we lack the sure warrant for this which comes to us as a more cautious acceptance of the truth. And we have this further to say, although it trenches in some degree upon the subject of our next consideration, that such a mode of thought overlooks the unique character, the idiosyncrasy of the Sacrament, in a manner which is equally dangerous to Catholics and to those who are contrasted with Catholics. We are at least as much aware of the danger of confining the thought of Presence to the Sacrament only as those are who are slow to direct Christian devotion in the special direction of the Altar. The Presence

[1] 'Clear.' We must say 'no *clear* promise,' for it may well be urged that the condition 'In My Name' is fulfilled more surely than at other times in that "assembling of ourselves together" which is for the performance of the Saviour's dying Command.

of the Lord! It is a different subject from the Eucharistic presence of the Body and Blood which we are presently to consider. The Presence of the Lord is not confined to the Holy Eucharist. It is not even that which is most eminently characteristic of the Holy Eucharist. It is the common treasure of every believing heart at all times and in all places. That which is uniquely characteristic of the Holy Eucharist is the real gift of the Lord's Body and Blood —that is, His bestowal of Himself according to the mode of His creaturely nature now glorified, given in His sacred Body the Church to be the perpetual support of that Body; given as if in the circulation of nourishment within the already living organism. It is a substantial bestowal of the Humanity of Christ, given through death, but given ever living to us who are new born to be His members.[1] The thought, then, of His concomitant benediction going along with that service, of His dear presence bestowed there amongst His worshippers, is not only incomplete; it fails to come into contact with the special truth of the bestowal of His human life which belongs to the Holy Eucharist.

Before we leave the subject of the reality of the gift, there are two thoughts which I wish earnestly to submit to you. They must be expressed in pro-

[1] It is important not to create a contrast as if the merits of His Cross and Passion were confined to the past, and the power of life reserved for the present. The offering on the Cross was as much an offering of life as is the heavenly sacrifice; the present offering of Heaven and the Church is still an offering through His meritorious Cross and Passion.

positions which are logically identical, but which we may say are dynamically and in their effect contrasted and correlative.

It is into *Heaven* that the bread and wine are accepted, and, on the other hand, it is truly *the bread and wine* which are in some sort[1] accepted into Heaven, used, and consecrated, and filled with a heavenly power.

Let us consider these two thoughts a little more largely.[2]

We must ever seek to press on in our reverence of the Sacrament, beyond these earthly things to the heavenly Reality which is the true food of our souls. The eyes of the understanding are to be opened to the unseen mystery, to Jesus in His glory, to Christ as He exists according to the mode of His creaturely existence now glorified and filled with power. It is with Him ascended that we are engaged; it is with the Substance of the Sacrament, and this Substance is in Heaven. It is in Heaven that we are to seek it; it is *there* where we have our conversation with God, that we apprehend the reality of the Body broken for us, of the Blood poured out for us. The mischief of thoughts concerned with transition in this matter between Heaven and Earth lies not in the fact that they dwell upon a transition, but in the fact that

[1] '*In some sort*,' *i.e.* not after the likeness of the Ascension, not so as to become incorruptible, but so as to become sacred instruments of God's Will, so as to be governed by that essential character of the Son which is Response, Oblation, and the Glory of Love.

[2] See also the next paper, "Some Thoughts on the Holy Eucharist," p. 47.

they suggest a transition in the reverse direction to the true one, not from Earth to Heaven, but from Heaven to Earth. There is no harm in the preposition '*trans*.' The harm is in the direction to which we take it as finally referring. Christ has ascended into Heaven. There in Heaven, in the unseen world, in glory, at the Right Hand of the Father are now His once mortal Body and Blood. We are not to drag down this holy reality into the earthly sphere, that the Treasure of the unseen world and the Light of the heavenly Jerusalem may become the ornament of a circle of carnal experience. This is to bring Christ down from above. No: our thoughts are to rise to Heaven, seeking Him beyond the skies, and to press on continually to find these unseen and glorified and exalted realities which are the sole food of our souls and even of our bodies in the order of their redemption.

But on the other hand, that bread and wine, those earthly things we knew, are really lifted up into a Heavenly use. We brought "the best and purest wheaten bread that can be gotten"; and that which we brought, as in another application the rubric says, is allowed to suffice. God accepts it, and it is really taken, translated, exalted, used, filled, sanctified, and empowered with the realities of the Kingdom of Heaven, of the throne of God's love. And, further, it is well for us to consider how simply and directly we are witnesses of this glorious transference and acceptance of the earthly gifts which God has put into our hands to bring to Him. It is the

Lord Himself Who operates the change; but it is well for us to see clearly that He operates it through His Church. In His own unseen Being, in His own Individuality *considered* apart from the Church, though It never *is* apart from the Church, our Lord in this Holy Mystery is energising towards the Father and towards us. He is wholly occupied, if we may dare to say so, in that mode of His Individuality, in the oblation to the Father, and in the maintenance of His supplies to His children. But in the Consecration He works through earthly members, through His Church. He has filled His Church with the Holy Spirit Which springs from His Godhead, dwells in His Humanity, and flows for us through His Humanity. This Spirit works through the living organism of the Church; and the inspired Body thus one with Christ, thus filled with God, working through its appointed and regular ministers, by the hands of the priest, is really doing Christ's work, in Christ, by the power of Christ. We cannot too strongly insist that the work which we see is really the work of Christ. There is not some parallel work of Christ unseen which is the true Eucharist, moving side by side and apart from that worship which He offers by us. It is not some phantasmal Eucharist or shadow of the true Sacrifice which we make; but the action of this service is the action done by Christ, through and in His earthly members, by the power of their regeneration, by the indwelling of His Holy Spirit, by the flowing of His Will, by the community of His Love, by the victory of His purpose

in them.[1] And so our Eucharist is the true representative and reproduction of the first Eucharist. Now, as then, He, in the scene which we observe, takes the bread before our eyes, takes the cup as we look on. He it is Who really does these acts, not some other acts of which these are the shadows; but by virtue of the real unity of Christ and His Church, it is He Who truly consecrates the Eucharist by His ministers, operating in them by His Holy Ghost,

[1] There is great need to reassert the heavenly reality of the life which Christ has here and now made ours, the divine power which here and now by the presence of the Divine Spirit belongs to the actions of the Church, which is His Temple and Body. In view of this necessity, I confess that I do not welcome for Christian prayer—though I perfectly understand their truth on a certain plane—such words as "Pardon the iniquity of our holy things." These words belong to a state in which men offered by Divine command a sacrifice which was in some sense their own and not God's. They brought a shadow of heavenly things, a shadow which it was theirs to keep clear in outline. But we bring *nothing* unless we bring All. With us whatsoever is not of faith is sin; and the things which are marred by our iniquity are not holy things at all. For those shadowy offerings are now unlawful, and the one offering is the perfect and eternal sacrifice. It is *this* and no representative of it, which by the mysterious indwelling of the Divine Spirit we by mortal wills present. What we need pardon for is not that we have stained some counterpart of the heavenly worship which ought to have been relatively sacred, but that by unfaith and by declining from the spiritual walk, we have fallen from that entirely true and acceptable worship which is now alone possible, into the emptiness and isolation of the perverted will.

It may be thought that this is too fine-drawn a criticism; that it is precisely this unfaith which is the iniquity deplored, and that it mars a Church service which is holy in its institution and intention.

But, in view of the difficulty above named of maintaining in belief the truth that by the gift of the Spirit there are things done on earth which are no longer earthly, that these are the heavenly things themselves, and that no other worship is possible for those who are already blessed with all spiritual blessings in the heavenly places in Christ, I believe the criticism will stand. "We are come unto Mount Zion." We need a deeper penitence than Israel's.

while in another mode, which words fail me to distinguish, He energises unto the Father for us, and from the Father's side, energises unto us.

How many of our difficulties of faith with regard to this holy Mystery and others would vanish if we only believed and experienced the power of the Holy Ghost in the Church! Here is a vast subject which we may not touch; here indeed is the pivot of all religion. If we could only appeal to the witness of the Holy Ghost in ourselves, we should loyally and heartily believe that He animates the whole Church perpetually, renewing it in the unity of Christ's life, so that the Church's true acts are Christ's own acts.

Under this light we see that what His first Eucharist was, that also the Eucharist is which is consecrated by the ministry of earth-born priests, born afresh from above, and working in their place with all the rest of the Body of Christ, so that through inspired service the bread and wine really become the Body and Blood of Christ. It is the creative word, the word of Christ, which comes from their lips; it is the creative act, the august act of Christ the King, which is done by their hands; and this not by virtue of that Presence in which He stands beside them and is mingled in our holy gathering, but by virtue of His powerful life energising within them and those to whom they minister according to the unbroken continuity of the Head and the members.

And this direct reality of the Heavenly Mystery,

the fact that these acts which we see and hear *are* the Heavenly worship, lifted up into Heaven; the truth that not some parallel set of events, but these events in their hidden essence are indeed the sacred intercourse with God; this consideration ought to free us from all those fears which are sometimes suggested, of the Sacraments coming between us and God. How strange is this notion! Can anything avail to separate us from Him? And how could the Sacramental Gifts be specially distinguished as barriers? One would suppose that common bread, that houses and raiment, and books and comforts had no tendency to stand between us and God, and that this bread alone was erected as a barrier. Surely it would at least be truer to say that this bread is distinguished from all other bread by the fact that it does *not* come between us and God. Just as the priest is not a man who stands between us and God, but a man who stands out of the way from between us and God; so this bread, this wine, are not distinguished among the other creatures as being set up between us and God, but as being, unlike all the other creatures, *wholly* transparent for us, so as to allow the passage of God's Presence. Surely it is hard in one breath to plead urgently for the reality of the bread, and to warn us against creating barriers between man and God. Surely it is strange that those who insist upon attention to the earthly species should be ready to allege that *we* are drawing men's hearts away from the Father of Jesus and the Person of Christ. But however that question

stands, it is for us to insist upon the Heavenly substance, to beg men to regard, not the perishable elements, but the everlasting glory of Jesus. It lies especially upon us to avoid the least danger of creating barriers. The Eucharist, in our mode of speaking of It, is no barrier, unless you are prepared to say that the window is a barrier between us and the light. It *is* between us and the light, but only so as to let the light in. It is the wall and not the window that interrupts the vision. It is the common frame of experience, not the special moment of the Eucharist that interrupts the view which the soul was meant to have of the Eternal Beauty of God.

II. *The Presence.* Although in considering the reality of the Gift we have been obliged to touch upon thoughts which concern the Presence of our Lord Jesus Christ, we hope we may yet have been able to keep the thought of reality separated from all thoughts of the mode of the Eucharistic Presence considered in particular; and it is greatly to be hoped that even if all we can say about that Presence prove entirely unsatisfactory, we may yet be unshaken in our belief in the reality of the Gift. The thought of Reality lies apart from that of Presence; for presence is a relative term, and Reality is, if any absolute term be possible, an absolute term. It cannot express its own meaning, but the meaning it aims at is that of an existence the very charter of which is freedom from dependence upon relations, at least from relation to the relative,

and in particular to man.[1] In God, and in nothing more particular than God, the earthly elements are the Body and Blood of Christ. But although with a very imperfect success we seek to make that thought of reality absolute, the thought of presence is always relative and becomes more valuable the more exactly the relation it embraces is examined.

In order to such an examination, we are obliged as a beginning to part with the supposed alternative of objective or subjective. One hears the question asked whether the Presence is objective or subjective. Now this question is one which can scarcely fail to mislead. If we understand it in the sense of philosophy, we are obliged to say that of course the presence must be both. There can be no subjective experience of that which is not ourselves, without an objective correlative. An exclusively subjective presence can be nothing else than a presence of oneself. On the other hand, of course, it is in philosophy notorious that every objective presence must have a subjective correlative. No objective can be confronted except by means of a subjective concomitant act or suffering. Therefore in philosophy the question becomes meaningless, but in common language, according to common sense, it appears mischievous, or, at any rate, badly framed. Undoubtedly the Presence is objective in the sense of being independent, of being no creation of the mind, whether believing or disbelieving; in the sense of being more than a function of human

[1] But see note at end on Reality as a relation to Persons, p. 39.

personality alone, or having its origin there. But certainly it is not objective, if by objective we mean an object of sense or a part of the content of that which we discern by the senses or by natural information.

By 'subjective' in its common sense is mostly meant imaginary, a presence which is no presence; by 'objective,' seeing that the sphere of observation which we commonly regard is the sphere of material phenomena, we usually mean material. The truth is that the terms are inapplicable to the Eucharist according to its inward Part, for they both have reference, generally speaking, to the natural order.

No doubt in a profoundly true philosophy the word 'Object' might be reserved for God alone, Who alone is the perpetual Object of all created subjectivity. But to make this reservation of the word would be to bring to a close all conjecture, or all use of this word in conjecture, concerning whatever besides God really exists. We cannot describe even the subjectivity of another man except as an object. The 'ego' itself as soon as it is analysed becomes an object. Generally speaking, therefore, the words have a reference to the natural order.

Now the Holy Eucharist is, in respect of its outward Part, a part of that natural order to which the words objective and subjective apply. But in respect of the *Res Sacramenti,* the Thing signified, it is no part of that order at all. We are brought back, therefore, to the old, good statement that the Pre-

sence is Heavenly and Spiritual; for the reality of which we speak, that is the reality of the *Res Sacramenti* in the Eucharist, is part of the new order, the new and heavenly order into which we are brought by regeneration.

The old order is an overflowing of God's power, or an effect of God's will; the new order is an effusion of God's Presence, of His Love, and of His Personal Life; it is really that which Pantheism falsely supposes the old order to be—the Body of God. And it is to this new order, according to the *Res Sacramenti*, that the Holy Eucharist belongs. It is an operation of the Holy Ghost. If we seek to describe that presence, therefore, we must describe it, or fail to describe it at all, in the terms which belong to the region or sphere in which the man walks with God by the Holy Spirit. For 'presence,' as we said, is a relative term. It embraces not only the reality which is present, but something, and in strictness some *person*, to which the reality is present; and it embraces, further, some common *medium*, so to speak, if we may choose a word as free as possible from local implication, some *medium* in which the presence takes place, some 'where,' which is nowhere, for the encounter. A magnet is not present as a magnet, but only as a loop of steel, to a whole world of wooden objects; it is in relation to them a horse-shoe piece of metal. It is present as a magnet, as the centre of a field of electrical force, only to those bodies which are capable of receiving the reactions of that force, and it is present in the *medium*

of the electriferous ether. But it is not a magnet by virtue of the iron objects which surround it. Its reality as a magnet is independent of them.

The holy Presence of the exalted Humanity of our Lord is also relative, though it be the Presence of a Reality. That real existence is present to some personal subject able to receive it. It is present in some spiritual *medium* fit for the encounter. Do not let me be misunderstood. We must not at this point slip back into thoughts of subjectivity. I have no thought whatever of any Reality which is not, so far as our coarse language can express it, true, substantial, and independent of our minds. But the most real presence is a presence to some one who is present; and it is present in a sphere, or plane, or mode, or possibility of encounter proper to its nature.

The Presence in the Holy Eucharist is the Presence of the real Body and Blood, of the really created and glorified Humanity of the Lord. It is a Presence not in the regenerate alone, for It *is* before the regenerate receive It. It is a Presence not in the regenerate, but yet it is a Presence *unto* the regenerate; and the encounter which it implies takes place, if we may so say, in that region which is no place, in that plane, in that sphere, in that unspeakable possibility of experience which is the 'wherein' in which the man walks with God; in the conversation which is in Heaven, in the Love of the Spirit, in the energy of the blessed into which we are brought by the new birth, to which entrance is obtained by the Precious Blood, and in which

life is sustained by this very God-filled Humanity of which we speak. The Presence is part of the answer to the question of St. Jude, "How is it that Thou wilt show Thyself unto us and not unto the world?" Bear with me, therefore, when I say that the Presence is "unto the regenerate"; that It stands as a condemnation indeed in the bodily presence of the unbelieving, but shines as a divine manifestation to the heart which reacts to the vibrations of the life of Jesus. And therefore let us not be afraid of the old word which states that the mode and means whereby we receive this heavenly gift is Faith.

How is it that this expression is fallen under suspicion? Is it not because we have degraded the meaning of the word Faith? If Faith means pious reflection, or, at the most, devout memory; if Faith means a self-pleasing persuasion of matters concerning which we have no experience; if Faith means, as it does in our rough common-sense language, the art of stirring up self-confidence in the mind, then indeed we have reason to suspect the statement, that the means whereby we receive Christ in the Eucharist is Faith; and we have reason to suspect and reject it also if by it is meant that we receive Him because we believe that we receive Him. In no such sense as this is Faith the means whereby we receive the substance of the Sacrament.

But if by Faith we mean not a frail and illegitimate inference which must serve where knowledge cannot be had but the liberating of the intellectual

being of man, his soul and all his thoughts, so as to move in the presence of Divine realities, so as to apprehend the substantial revelation which is awaiting him, so as to be with God in the spirit; if Faith is really only a common every-day name for Inspiration, and almost the correlative of Revelation; then truly we may say, with the fulness of meaning, and with complete contentment, that the heavenly and inexplicable means whereby we meet with God in the Holy Eucharist, as nowhere else, is faith. This faith is the sum total of our vitality, energising in the consecrated world which is ours in Christ, in the new nature which is Grace.

There then we meet with Him, there is the encounter. As to our bodily eyes the bread is present, and the media of that presence are the luminiferous ether and so forth; as to our bodily sense earthly foods are given according to the communications of a physical process; so also to our inmost being and to its outer regions of soul and mind and thought and will, there is given the heavenly reality of the Body and Blood of Christ, filled with the power of an endless life. That deep spiritual identity which lies below body and soul, and even perhaps below what we call the spirit; that self which is deeper than all consciousness, energises in love when it desires and apprehends, energises in hope when it presses towards the goal, energises in faith when it recognises the Beauty of the King. And what would be special in our discovery of the truth of the Holy Eucharist is not that now we should dis-

cover God Who has been unknown to us (though doubtless particular knowledge of Him comes with the lightening of the eye, after tasting of this heavenly honey), but what is special is that now, in this moment, within the familiar Presence of the God Three-in-One, within the Heart of God to which by faith we know the way, we have found and recognised, and adore and embrace, the glorified reality of our own nature, taken up into that unchangeable blessedness.

It may be asked, if what we say is true of the nature of the Presence, why there is an outward part, a part which does belong to that natural order which we speak of as objective in the natural sense.

To this a twofold answer, though of course very partial, may yet be of some help. First, the outward part is given as a means of union among men; and secondly, it is given as the opportunity for choice. By the possession of this outward part we are united in the spiritual experience, we who are accustomed to signal to one another in that natural sphere. It may be[1] also that the outward part is blessed so as to be a blessing to our corporal nature, but it is as the means of union that in this regard it seems to me most precious. If it is asked why we who are spiritual creatures should not be satisfied with a spiritual union, I would answer that we are not purely spiritual; that our spiritual union, as it is

[1] '*It may be.*' There is no doubt that the Sacrament *as a whole* heals our bodies as well as our souls—Christ therein renewing Himself as the Resurrection principle of the body which must pass through death.

often interrupted by outward circumstances, so it also welcomes this outward circumstance, the blessed elements, by which that interruption may be cured. The second part of the reason for the existence of the outward part falls best under our third head—the Nature of the Sacrifice.

III. *The Nature of the Sacrifice.* It may perhaps be said that we in England, and of the English Church, have a special advantage in considering the Nature of the Sacrifice, because we have not been allowed to forget the wonderful mystery of the Heavenly Sacrifice, the perpetual offering of our Lord. We know that the Lord's Sacrifice is an offering of His whole life to the Father, and that it is such that His divinely unbegun life had already this character of presentation to the Father, from Whom, as from the Fount of Deity, it springs. So the Incarnation itself is from the first an offering, because it is a bringing of the creature into the great stream of the Son's love towards the Father, by the Holy Spirit. Now in the Incarnation the Creature also is offered by the same Spirit to the Father, and the whole life of Christ, from the Conception to the end, is one effectual sacrifice. This sacrifice finds its seal in the accomplished work on the Cross, its utterance in the outpouring of the Blood, where the obedience reached to the climax of self-oblation. But we know that it continues evermore; that our Lord, bearing with Him the Blood of an Everlasting Testament, has entered in once into the Holy Place made without hands, not once

because he goeth in no more, but once because He never more cometh forth. Having once entered into the Holy Place, not once because less than twice, but once because for ever, He abides there eternally, rich in the merits of an everlasting Sacrifice, showing forth and offering continually the love of created humanity to the Father of all, pouring evermore into the treasury of God's love and acceptance, the abundance which God Himself has insinuated into the stream of human life. That is the Eternal Sacrifice, Christ appearing ever before the Father for us, appearing in the glory of His Love, appearing in the unchanged power of the God-given life, a Lamb as it had been slain, yet living for evermore, upon the altar in the midst of the throne. Now it is in this belief of the Heavenly Sacrifice, familiar to the thoughts of English Churchmen, and finding its original motive in the great Epistle to the Hebrews; it is in this thought we find the clue to the belief of the Church concerning the Sacrifice in the Holy Eucharist.

By the Holy Eucharist and *in* the Holy Eucharist, comes the reality of the Body and Blood; and this reality shines unto us from Heaven. By virtue, therefore, of the Heavenly Treasure put within our reach, our actions are in Heaven; we also, by that Substance given to us, with that Substance which we minister standing in the Heavenly Place, are brought in to be coheirs, to be communicants of that Heavenly Service, and are made partakers of the Eternal Mystery of Christ offered to the Father.

Through His Humanity bestowed upon us we offer with Him, by Him, and through His Spirit, that same offering which He makes by the One Spirit to the Father. This then is our Sacrifice. It is all one with the Sacrifice of Christ, which embraces in its unfaltering obedience and charity the whole sweep of His experience from His Conception unto now; and it is conscious of this union in the memory of Calvary, where the witness of the Blood and the Water spoke out the hitherto for us unspoken devotion of the Son to the Father. We celebrate the Eucharist in memory of His Cross and Passion; we celebrate It "according to the Son's Holy institution"; by those words claiming to do all that He did and would have us to do, gathering into them all possible necessities of invocation or ἐπίκλησις; of the explicit and conscious claiming of the Holy Ghost. In it we on earth, He in us, show forth the precious death which is shown forth in Heaven within the veil and therefore unveiled.

This is our Sacrifice. It is an entering in and claiming, through Christ Who is with us, our share in His continual oblation.

Now to this mode of thought the same kind of objection is made as that which we noticed in connexion with the Presence. It is objected that the Church's action (like the Church's gift) is made to appear superfluous. Since the Sacrifice we show is the continual Sacrifice of Heaven, what loss would there be if we made no Eucharist at all? Should we not still lie under the great benediction of the Lord's intercession?

The answer is, first, that the Lord by His Commandment, "Do this in remembrance of Me," has chosen to join together His unseen intercession with this intercessory action which He condescends to do in us. This is an answer like that which we make concerning Prayer itself. We pray, although that which we seek is nothing but God's loving Will; and yet we pray because He commands our prayers and invites us to join our love to His own. Even so this Sacrifice which we offer is none other than His own, and yet we offer It because He bids us, knowing that His word unites the heavenly and the earthly aspects of one mystery. He pleads for us, He offers Himself, not in order to dispense us from pleading, from offering Him, but to enable us for that work. His love does not exclude us from obedience; it admits us to the life of Sacrifice. His Name, His merits do not render our prayer insignificant, but precisely for the first time make our prayer indispensable. Such a thought, common in all the ages of faith, may possibly sound with a certain freshness in these words of Origen: "*Quoniam* igitur praesto est et assistit Jesus Christus et paratus est et praecinctus summus Sacerdos offerre Patri interpellationes nostras, surgentes per ipsum sacrificia Patri offeramus. Ipse *enim* propitiatio est pro peccatis nostris cui est gloria et imperium in saecula saeculorum. Amen."[1]

It is *because* we have "an High Priest over the house of God" that we are to "draw near," "not

[1] *Hom. I. in Isaiam* (Ed. Lommatzsch, T. xiii. p. 246).

forsaking the assembling of ourselves together" (Heb. x.). The heavenly character of the access, given in that pierced Flesh which is consecrated for ever to be a way through the veil, may be alleged by worldly ingenuity as a ground for individualism and passivity. To faith it is the promise and present security of that corporate activity which is indeed the love by which we know that we have passed from death unto life.

Our second answer is of another character. It has reference to our own felt needs, and it is applicable to the question of the outward part as much with regard to the Presence as with regard to the Sacrifice.

We answer, then, that we are given an outward part because the outward sphere is the sphere in which the will finds the opportunity to do or to leave undone that which is commanded. Join this thought with the thought of community which is also secured by the outward symbol. Here, through the outward part in the outward sphere, we are able together to do or to leave undone, using our wills to give or to withhold that which our Lord commanded—our Lord Who Himself found the opportunity and the security of love in the sphere of Nature: A Body hast Thou prepared for Me. The continual presentation in Heaven goes on whether we will or no; it is made for us whether we claim it or not. But it becomes operative in us, and effective for us in proportion as we consciously and voluntarily accept and share in it; and accordingly God gives it an expression in that field of outward things which He has sub-

mitted to our choice. Here, then, *That* which goes on without our will, now invites our will to co-operation. It is in the preciousness of choice, in the sacredness of action, by which choice is not only manifested but fixed, that the explanation of the outward part of the Eucharistic Sacrifice may be sought.

And consider, this will of which we speak is no nsignificant *addendum*, no third term thrown in as make-weight, but it is the one spiritual reality which lies by God's gift of creation over against God Himself. This stream of will is the true identity of man. Or rather we may say that true identity is called thought when it apprehends truth; is called will when it chooses goodness, when it becomes life and develops in proportion as its choice is of the good. Here is the spiritual reality which God coveted; which He might claim by the title of Creator alone, but which He left free in order that He might enter it with the ensigns of love, and in the title of a Father. The region, if we may so speak, of human consciousness and human will was reserved for the entrance of God made Man in Christ. This He desired for His reward. All other realms were His, but this one narrow hall He chose to be His particular palace, in the dignity of His redemptive kingdom. Therefore in the outward action, God gives us the key whereby we open the gates of our sense-bounded life, and throw them wide for the home-coming of the Son. The unity between the heavenly Sacrifice and our Eucharist, or rather their identity, does not rob our Eucharist of significance, but rather lifts it up

into the unending significance of a perfect worship; nor does it destroy the *distinct* preciousness of our own work.

There is unity and distinctness here, as there is in God Himself. Further, there is unity between the divine life in man and the divine life in God; and yet the man's divine life is so far from being therefore rendered insignificant or unimportant that it is the prize for which Christ died. So also there is unity between our Eucharist and that unending consecration; and yet the Eucharist, the action of His sons, His members, is as if separately precious unto God. There is a profound unity between the Holy Ghost as He proceeds according to the symbol of the Eternal Stream from the Father and the Son, and the same Holy Spirit as He energises in man, according to his regenerated life. But this unity leaves undiminished, rather raises up to an infinite value, that life of devotion in the man which is nothing else than the presence of Heaven and of God. And so finally our Eucharistic Sacrifice is utterly one with the Eternal Sacrifice, and is in very merit, and in very substance, nothing other than the given life of Jesus Christ; and yet precisely because of this oneness, it is in the Eucharist that we adore the mercy of God which has placed in our midst the means of daily entering by our own act, body, soul and spirit, in the Church, into perfect communion with that unfaltering Sacrifice "whereby alone we obtain remission of our sins and are made partakers of the Kingdom of Heaven."

It would not become me to publish an opinion upon theological subjects, but I will confide to those at whose request this note is written my impression that the escape from our present difficulties of thought—the special track for us just now along the great high-road of the knowledge of Christ—lies as much in a renewed study of faith as in a persevering study of sacred antiquity. So far as this study of faith is concerned, I am for a return to the Sixteenth Century; not to its dangerous temper of nationalism in religion and its State-discipline of the Citizenship which is in heaven, but to its frank attention to those matters from which we have been scared by the word 'subjective.'

It is in a study of the nature of faith that we shall best find peace with those who use distinctively the name 'Evangelical.' Among them we hear uttered the very word we specially can welcome, the very word that all need, a word to the effect that Faith is an apprehension of real existence. Where this is held we need not fear that 'faith' will come to mean a lively imagination or a devout consideration. And as we on our side recognise the sense of reality which is in our brothers' use of the word 'Reception by faith,' they may recognise the sense of faith which is in our use of the word 'Real Presence.'

NOTE TO PAGE 25

I BELIEVE that I appreciate the value of that conception of reality which regards it as consisting in a relation to persons.

A 'live wire' in electricity may be described provisionally as only 'live' by reason of the two poles between which it lies. It is real as an electrical entity only on account of its relation to the poles. Cut off from these it is nothing but a long copper cylinder. So further, a statue may be said to be a statue only as it lies between the maker of it and the spectator. Except in this relation to persons it is no more than a lump of stone. It constitutes a message between two mentalities energising in the production and the reception of an impression; and the message which it constitutes is its *being* as a statue. Its meaning is its essence as a work of art; and that essence lies along its whole extent in the mental sphere, and in its course catches up the stone into the reality of thought. So further still, the stone is stone on the same principle as the statue is statue. The statue is statue only because it lies in the live circuit, between two minds. The stone is stone only because it lies between two minds; the Mind of God and the mind of man.

Here observe the degrees of reality. The statue is real up to the degree of generality possessed by the interchange it belongs to, the proclamation it conveys. The stone is more really stone, because more universally; because it belongs to that for us almost all-embracing address from Mind to mind which we call Creation. Its reality is independent of our convention; independent of our deepest human agreement. It survives the destruction of the concordat between artist and spectator which

made the statue statue. It survives the destruction of the symbol in which that concordat reasserted itself and announced a particular decree. It survives, I mean, either the loss of artistic sense, or the demolition of the artistic form. Stop short of roasting the statue, and, for all the disappearance of artistic being, the stone will still be stone. I do not say that the *beauty* of the statue is less real than the stone; but that the statue is. The statue is made of the stone; the beauty is not.

Nor do I say that that which has meaning for the largest number of men is most real, but that which is addressed to and finds the most universal apprehension in our nature.

So far I agree that reality actually lies in a relation to persons. But in a sense which is at once more superficial and deeper, at once more ultimate and more practical, it is precisely in freedom from relation to any *particular* person that reality finds its basis, or at any rate its criterion.

Why is the sea more real than the picture of it? Whatever be the reason of its higher reality, the meaning of our ascription of higher reality is just this—that the sea will be sea whether we observe it or not. It needs no interpretation to make this cypher into sense. We feel that somehow it has its own sense, to which our minds must be conformed. It is less *arbitrary*. It is not a symbol to which all the meaning comes from our previous agreement with the sender.

Whether this be the case or not is at least doubt-

ful. (I incline myself to think that the sea also is the symbol of an already conspired code.) But it is certain that this is what *we mean* when we say it is more real than, for instance, the alphabet. That is our practical criterion of reality—independence of ourselves. But by 'independent of relations' I do not mean 'incapable of entering into relations.' A horse's reality consists (say) in this, that he is still a horse whether you ride him or not. But this does not mean that he cannot be ridden.

And this practical criterion points to the deeper truth also.

I spoke just now of a 'live wire' between two poles. But the live wire is really in a circuit; and its two poles are one. It exists as an electrical entity purely by reason of the *one* point which may be conceived as the centre of the battery. It ends just there where it started. And the second needle which receives the message is really not another pole, but a something introduced into a loop of the undivided circuit. It is only because of the one distant point of the liberation of energy that the needle swings in the receiving station.

So in like manner, I agree, reality is relation to a person. But the highest reality is relation to God. It is real from Him, and real to Him. And the very characteristic which we note in it is its independence of all persons less general than He is. I return then to the statement that in such language as we can most conveniently use, reality is reality in proportion as it escapes from relativity; and the

most real reality is that which may be called most absolute, because it depends upon a relation to the origin of all Being alone.

And if we may return, after such a digression, to our great subject, it will be to say that the Reality of the Eucharist is indeed a reality depending upon His Personal life Who is God in Man. It is not an existence cut off from Him or a *separate* mode of His own existence. It is an act of Him Who is pure Act, whereby He energises in a personal joy as He gives Himself to each Communicant.

And it is secured not in the private faith of any individual, but in the covenant of life which is between our Lord and his whole Church; between the Bridegroom and the Bride.

FOUR SHORTER PAPERS ON THE HOLY EUCHARIST

SOME THOUGHTS ON THE HOLY EUCHARIST

IT may perhaps be said that in our thoughts of the holy mystery of our Lord's Presence in the Eucharist two contrasted movements are necessary. If, however, we are to dwell upon these, it must be carefully remembered that the contrasted movements which are found in our limited thoughts are not necessary to the perfection of that formless faith which apprehends the Divine reality of truth. Nor do they represent any corresponding alternation of action in the merciful dispensation of God. God is One, and His truth and His mercy are alike One, both in the unchanging foundations of eternal being and in the active energies of redeeming love. If our thoughts must needs move, as it were, to and fro, first up and then down, this does not imply that in the reality which we think of there is a diversity of forces, but only that we discern two aspects of the same great strain, the strain of God's love lifting us up to Himself.

In using such words we are thinking, of course, of the analogy of the centrifugal and the centripetal forces which are spoken of as acting upon bodies moving in space. Some people perhaps conceive of

these as two different powers which are balanced in the body. They are really only two names for the same strain, the strain for example which is in a cord when a ball attached by it is whirled round in a circle. It is the toughness of the cord which prevents the ball at any moment flying off at a tangent to its circular path; and this condition of things constitutes a certain strain, which is described as centrifugal force when we think of the ball tending to fly away, and centripetal force when we think of the cord preventing it. But it is exactly the same strain, in the same cord, regarded from two different points of view.

In the Divine action there is no alternation, but a single operation of love lifting the creature from nothingness into existence, and from solitary existence into the community of Grace, and from that into perfect union with God.

Yet, as we said, our thought, by God's help, is apt to move by alternations, and is kept true by making the alternations equal—faith all the time working by love and abiding in a simple apprehension of that reality which thought dutifully endeavours to express.

So when we consider the substance of the Holy Eucharist, the inward part, that is our Lord's adorable Presence therein, we seek balance in various ways, and among others in the following:—

I. First, we must constantly renew the *heavenward* direction of our thoughts. The substance of the Sacrament is the Body and Blood of Him, Who in

our flesh is at the Right Hand of Power, Who hath ascended to His Father. This Bread of Life came down from heaven indeed for us in the Holy Nativity; for us this Bread was broken below in the Sacred Passion; but now the same Bread has been taken up into heaven in that great reality which was shown forth in the bodily Ascension of our Redeemer. The Body of Christ is in heaven, with the Father, at the right hand of power.

That Body which is in heaven is truly present with us in the Eucharist. But, while we venerate this heavenly presence granted to the Church 'below,' we must not regard the saving Reality as drawn away from the Throne of Life; that would be to bring down Christ from above. Rather we must pray that our thoughts may follow our faith; and that "as we believe our Lord Jesus Christ to have ascended into the heavens, so we may in heart and mind thither ascend and with Him continually dwell." For this the Church appeals to us with *Sursum Corda*.

There is, indeed, in the Holy Eucharist a wonderful union between heaven and earth, a blessed transition. But the transition in its deepest truth, is not from heaven to earth, but from earth to heaven. And it must be perhaps our first care, in striving to think of this mystery according to our faith and to the real facts, evermore to make the impulse and movement of our minds outwards, upwards, heavenwards, seeking Christ above the skies, pressing on past the earthly elements, real as they are in the relative and perishing reality of earth, to their true inward substance;

and regarding this substance, which is Christ, where He is, in the Light, at the right hand of power, not distant from us on that account, but drawing us evermore into that eternal kingdom of light and freedom, the true sanctuary, where is the glory of God, the antitypal and real *shekinah* shining in the face of Jesus Christ.

It is perhaps in order that the movement of our minds should be thus perpetually heavenwards that God, in His great love, withdraws from us those tokens of His Presence within the sphere of our sense which are characteristic of the infancy of the Church and the infancy of conversion. If visions as of our Lord's Corporal Presence were commonly granted in the Eucharist to the eyes of the body or the mind, the truth of His actual Sacramental Presence, after a heavenly manner, would be obscured. If sweet visitations of His Holy Spirit in the earthly heart were long continued, the heart, the Church (it may be), would not be led on to seek God in His secret places, in His own being, but would make even of His holy tokens the treasure and pride of a natural frame of experience, the ornament of a circle of earthly and unspiritual accomplishment.

And so it is that the Spirit Who at first seemed to shake the house as a mighty wind, coming we know not whence, afterwards goeth we know not whither, and wafts the redeemed Body, which is the Church, into the joys which the heart of man cannot conceive. The tongues of flame which sat upon the head of each of the Apostles are replaced by the hidden

glory of the heart, the true fulfilment of that perishing brightness of Moses' face, the abiding and growing splendour of charity in which the souls which directly gaze by faith on Jesus, "reflecting as a mirror doth the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

So S. Paul teaches us always to seek our rest and joy in heaven. Christ is in truth in us, the hope of glory, but in such wise that we do not draw Him from the Light to be any longer the prisoner of our darkness, but are ourselves lifted up in Him, blessed by the Father with all spiritual blessings in the heavenly places in Christ.

Even so in the holy mystery of the Eucharist, which is the security and almost the sum of all our life, we are lifted ever upwards. The substance is in heaven, and the transition both of fact and thought is towards Heaven, towards Him Who from His Throne accepts the earthly elements, even as He took the bread at first into His adorable Hands, and Who gives them to us from Heaven charged with the power of an endless life.

In such words as these last we already open the other necessary element of our thought along this particular line of reflection upon that holy mystery.

II. If, on the one hand, we are to remember with loving constancy that the earthly things are taken up, and not the heavenly life brought down, that the law of the Incarnate Life is to be sought now, not only according to the initial humiliation of Bethlehem,

but still more according to the completed triumph of the Ascension ; on the other hand we are to remember that upwards and heavenwards are indeed taken these earthly things. They are not left behind. They are not unimportant, but of unspeakable value, because they are indeed taken up and empowered and filled with the reality of Christ's Life. The two thoughts are so entirely one that we cannot state them in propositions which shall be verbally different. *Accepit panem in sanctas et venerabiles manus suas.* It is His taking it of old into His Hands, and now (by the Divine Spirit working in the Church) into those Hands in the Heavenly place of power, which constitutes the bread into the Sacrament. *He* took it. But *this* He really took, this by His Spirit He still really takes. The earthly creatures are indeed taken, blessed, filled with power, filled with Himself; and being called devoutly and naturally by the name of that sacred Substance which is communicated to them, they 'become' the Body and Blood of Christ. The empty reality of the creature—empty because bound to pass away, having its measure of existence, as it were, by lease alone—is now supported by and based upon the abiding and complete Reality of the Heavenly Bread which is His Body, the Heavenly Wine which is His Blood.

The earthly creatures are taken by Him, *and they are by Him retained.* No words of ours, and no silence ; no want of reverence, no stumbling of weak faith, can alter the holiness into which they, the earthly creatures, are now accepted. We are ever,

while they abide with us, to worship and adore the Holy Reality which is Present 'under' them.

The mind indeed must ever seek, by the Holy Spirit, to rise to Jesus, to press through to where He is; not to be as the Jews, to whom was first said, "Whither I go ye cannot come," but by that Way, which is His once Crucified Flesh, to pass through the veil of sense, "the veil of sin and grief." Yet the mind which thus seeks Christ will grow to see things from Christ's side, to see the earthly things indeed adopted, the creature indeed blessed with all spiritual blessings by the Father.

So there is the passing and the repassing; the one proposition with its two accents; the one strain with two names. *Christ* it is Who takes the bread, *in sanctas et venerabiles manus suas;* the *bread* it is which Christ takes, giving us from Heaven the true Bread which is His Body.

And so it is with all the mysteries of the Church, that Church which is at once on earth and in Heaven, and both by the Father's will; so it is even with the smallest of her outward ordinances and manners according to their degree of authority and permanence.

So in Penance; the inward heavenly truth of peace with God by the Precious Blood is that treasure which we seek. But alas for the man or woman who, seeking this, despises the peace of the Church which is His Body, despises the utterance of the mouth which He has appointed to be the appropriate effort of our weakness while we lay hold by

faith on His powerful mercy, the calves of our lips provided for this sacrifice. Alas for the man or woman who despises the word of pardon spoken by those who have received from the Lord authority to declare pardon to the penitent sinner. Alas, above all, for those who, being themselves too stiff in one-sided thought to apprehend this sanctification of earthly things and their causal unity wlth heavenly things, according to our Lord's word to Nicodemus, are not content to remain private in their own penitence, but think themselves bound to harass with unnecessary scruples those simpler and wiser souls who are content to take all means to liberate their offering of sorrow to God and to accept the mercy provided in the Church.

In all these and like matters, let us bear along with us the double thought: It is God alone that concerns us, God we have to seek, God we press on to through the experience of this world. But God has Himself taken and blessed the earthly things, the water of Baptism, the bread, the laying on of holy hands; and it is just because through them we pass to *Him*, that we pass to Him *through them*. The whole truth is summed up in the very being of the Church. Its centre, its Head, its Heart, all its life and all its value is Christ the Lord. But does this make the members indifferent, unimportant? Is it not precisely to quicken and glorify these members that He died and rose again and liveth for evermore?

In such words as are here written of the adorable

mystery of our Lord's Eucharistic Presence, only one special line is followed, and balance sought along that line. And we return from any such effort to the renewal of prayer for the strengthening of our faith in its inexpressible apprehension of the reality itself, and for the submission of all our thoughts to the truth as it is in Jesus. "Make us, through Thy grace, always so to believe and understand, to feel and firmly to hold, to speak and think of, the exceeding Mystery of this Blessed Sacrament, as shall be well pleasing to Thee and profitable to our souls." And may none be interrupted in the exercise of love by words which are aimed, in a good intention, at expressing one part of our thought of the unspeakable gift.

HOLY COMMUNION

I

THIS paper is meant to give a little help to those who meet with a very common difficulty in the practice of Holy Communion, and in offering the Holy Sacrifice.

The difficulty intended is that of finding the time of Holy Eucharist too short, or too dry and cold, for a good Communion or a good pleading of the Sacrifice.

1. It is too short. We are like men waiting for a royal visit, from which we expect much. But the moment of the visit comes and goes, before we are able to collect our thoughts. We have not presented our petitions, we have not come well into the presence. We are like those who pressed round our Lord as He went to raise the dead, of whom there were great multitudes near Him, but only one touched Him in such a way that virtue went out from Him. There is a sense of hurry. The opportunity has come and gone too soon, leaving our prayer unuttered, our sorrows as it seems unvisited, our sins not confessed, our need not filled. From the mere swiftness of His passage we have failed, as it seems to us, to welcome our King.

2. And besides the time is often, we think, un-

favourable. We are weak and faint in soul; or dry, or cold. There are wandering thoughts, vain cares, or mere deadness of mind. We miss even the moment of consecration. And then Communion itself so little touches and warms us. There are times when the soul does not seem to rise at all to that great joy. In vain we represent to ourselves the delight which our Lord Himself takes in bestowing Himself in His Body and Blood on each. We are far from a vivid and thankful remembrance of His Death. Communion takes place without any music of welcome in our hearts, any incense of grateful prayer. The work seems mechanical and poor, and to have little to do with inward life. The hour of Communion, instead of being the best, seems almost the least devout in the day.

All this happens not only when a man is insincere, inattentive, or careless in preparation. The Communion, the Sacrifice, are real to his faith; but in both his spring of affection and delight and of what we call 'realisation' seems to have been dried up or frozen.

What are we to say to all this? Must we be entirely miserable and think that all is going amiss? Or shall we be satisfied, and think that affectionate devotion and spiritual apprehension may safely be dispensed with so long as we follow the Church's way? Shall we stop away from Communion because we have no sensible joy or not enough? Or shall we say that it is not necessary to have great desires in intercession if we have a good intention; not

necessary to grow in the knowledge and love of God so long as we are obedient Communicants?

Of course we shall say neither one nor the other. But while we shall see much that is wrong to correct, and much grace to covet, we shall also find something to comfort us, and which will make us go on quietly in Eucharistic worship and Communion while waiting for more warmth and joy. We shall hope for the time soon to come when the hour of Communion will be more and more filled with all the different kinds of devotion of which we can be made capable; with light to see the mystery, and warmth received from God's own love.

But while we pray for this, we shall try to make up for failure as much as possible by using *other* parts of the day to fill up what is wanting in the early hour.

Because it is very difficult for us to do at once or to know at once more than a very little of what is prepared for us to know and do, God has given us the opportunity of *time*. We have time in which to approach to the fulness of what is possible. At one time we obey, and accomplish the work of a sacrament; and at another time we are allowed to try to *understand* it; and at yet another to enter into and 'realise' its preciousness and joy.

1. And so in the matter of our Communion, which is one aspect of the great mystery of the Eucharist, we need *time* for all that is to be enjoyed. In a certain most true sense, the truest indeed, we need all eternity to receive all that is given in one Com-

munion. But in a lower sense, which is still true in its way, we need for every good Communion all the time which comes between that Communion and the next.

We need it all, and we may have it all.

If at the Altar we seem to do little more than fulfil the Sacramental reception without joy and feeling of love, then we must be comforted by thinking that in other parts of the day we may complete that Communion with affectionate faith and grateful joy, and a real inward knowledge of Christ.

It is a *comfort* that we may do so, taking advantage of the rest of the day; and it is a *duty* to see that we do so, sanctifying the rest of the day. In this way the very coldness of our Communions will serve to redeem and raise up those later hours which, if we had been *satisfied* with our Communion hour, might have been left empty and wasted. All the rest of the day is little enough to finish the spiritual feeding, or rather to carry on that feeding, which, if it is true, will go on for eternity.

And so our meditation is nothing but the continuing of our Communion. It is part of the 'spiritual manducation.' It is the tasting of the sweetness of that Bread of Life which we receive at the Altar. And there are many other ways during the day in which the same work continues; ways in which the warmth which was lacking in the morning is brought in during other hours. All the devotion we enjoy in Psalms and private prayer is referred to Communion; and every hour of ordinary business is in this way more likely to be given to God. In the

Prayer Book a repetition of the 'Our Father' follows the Communion; and we say 'give us this day our daily Bread,' though we have just received It. This may serve to teach us that though the Bread has been given and received, we are yet continually to covet It; to desire that It may be given more inwardly and received more gratefully and effectually hour by hour.

And the same truth is expressed in the second part of the words of Administration. "Take and eat this," we hear; and this speaks of the Sacramental reception. "And feed upon Him in thy heart by faith, with thanksgiving" (that is thankfully feed upon Him in thy heart by faith); and this speaks of the work of the soul which should be maintained when the act of reception is finished. The "remembrance that Christ died for us" is the link which binds together what we do by God's mercy in the morning and our prayers throughout the day. The time between each two Communions should really be spent in making Communion.

2. The same thing is true with regard to offering the Holy Sacrifice. If we are sorry that we *receive* the Body and Blood with little faith, little of *grateful* love; so we are sorry that we *offer* the Body and Blood with little desire of God's glory, little charity, little of *interceding* love.

As we do not remember the joy with which our Saviour gives Himself to each, so we remember too little the joy with which He offers Himself for all. In this matter also time will help us.

We can bring in the rest of the day to complete the morning work. As different thoughts connected with God's holy will and glory occur to us we can offer in our hearts the Holy Sacrifice for all these, enriching the poor remembrance with which we attended at the Altar. And as different needs of men come before our eyes or minds, we can draw them all into the shelter of this same Sacrifice; in heart and will bringing the poor and suffering, and, indeed, all we see or think or hear of, into the glow of that hearth of God's Fire, that shrine of the Holy Spirit. Those who seem to be cold and far from God will thus be brought into the range of warm love; and thus our poor way of offering will be made better by an addition of many intercessions. The One Sacrifice will be *used* better, even if it be only by an after thought.

Until we can do better, let us try, in such ways as these, to manage so that our loss may be as small as possible. This effort will not leave us with poor hours before the Altar. But, on the contrary, just those who try thus to *make up* for coldness will really have less coldness to make up for. As we try to use *all* the day, the best hour of all will every day be more full of light and understanding and joy of faith and vigour of intercession and thanksgiving. And yet the day will be occupied with Eucharistic worship.

Thus our Communions will no longer be like many separate points, or like stones scattered upon the ground. They will be like pillars standing in fair order, from whose chapiters by right fastenings and

links a curtain is held up from each to each, and never drops between. That curtain, duly woven of several colours and of fine linen, is the habit of prayer throughout the day, which being supported by the hours of Sacramental worship and Communion, makes a tabernacle of all the life, a tabernacle of God not made with hands, in which He will be pleased to dwell Who is our Peace.

HOLY COMMUNION

II

"TO write the same things to you," says S. Paul to the Philippians, "to me indeed is not grievous, but to you it is safe." It is less burdensome to the writer, more securely useful to those who read. It is the part of charity to accept old lessons; the part of prudence to lay them to heart. If they are less costly to the teacher, they are not less precious to the learner; and as years go on, and we value the security of obedience rather than the stimulation of thought, it is precisely the oldest messages in the most familiar words which we shall most covet. The thought that they lay no strain of invention upon those who teach us will only lend fresh force to the recognition of their original and lasting value for ourselves.

At a time, then, in which a newly revived devout attention is winning us new lessons about the Holy Eucharist, it may be good for us to recall some of our most familiar thoughts of that sacred mystery—thoughts such as were first put before us in Confirmation classes or in the sermons of our mission chapel. And let them be to-day thoughts of the Eucharist as our food, such thoughts as are

suggested by the name which is still to many of us the most familiar and the dearest of the names of this Sacrament, the name 'Holy Communion.'

In the Holy Communion there is something which is alike for all who partake of it; which comes to us from God; which we only receive, and *that* in a passive gratefulness which follows a helpless state of want; want and gratitude which are like the thirst and the welcome of the earth when God sends a gracious rain after drought. Before the Bread comes to fill our hunger, we can only wait and long. When it comes we accept it. That is all.

And the reception being thus described as passive, and the Bread one for all the children, there is no difference even of degree—so it would seem in this light—between us. We are wholly united in one experience of need and satisfaction. There is an intense joy in this thought. It has its first moment of intensity in the Offertory. When, taught of God, we bring the bread, we do what all Christians have done from the first. When we mix the cup, and see in the water hidden in the wine so touching a symbol of our weakness, mingled and lost in the richness of Christ's life, and offered in Him to the Father, we can reflect with joy that however much in their own minds Christians are divided, yet that which we offer is the very offering of all the rest; that we can indeed bring it as the gift of God's whole family, and pray that the gift may be accepted at our hands as from the whole Church, and receive Consecration from the Lord of all.

And in Communion itself how much we rejoice that the holy food we take is the food also of all the saints, of all the poor, of the sick who draw near to a faithful death, of the penitents who return from long absence in the hungry land of self-will, of the newly baptised who come all shining in baptismal purity to receive the children's bread. It is the food at the very moment of our reception of thousands from among the new nations which in the Morians' land and lands unnamed in ancient reckoning now stretch out their hands unto God. It is the food which in ages when our very race was yet unborn was already the meat of the strong, who therein, through fire and water, were able to walk along the path of God's will out into the wealthy place of His abiding presence. It is ours and it is theirs. It comes to all. It comes in due time to me also, may the soul say which, in the sweetest moment of earth, the moment of a penitent communion, finds itself wrapped in the unity of all believers by the enfolding cloud of this common blessing. All alike are fed. And even as the words pass from us they recall other words, inspired words, words carrying a deep warning. "They were all baptized unto Moses in the cloud and in the sea. They did all eat the same spiritual meat, and drink the same spiritual drink; for they drank of that Rock that followed them, and that Rock was Christ."

The thought therefore of a common unity of reception, without difference, without energy, sweet as it is, is not a thought we may rest in as true by itself

alone. It may not give us rest. Rather by the very echo of that great warning of the sacred past it bids us wake and pray.

And as we pray, it is made clear to us in the second place that Holy Communion is for us something more than an experience which is passive and uniform, and uniform because passive. Besides being a blessing in which all alike share because all alike simply *receive*, and find therefore no room for difference, for all eat the same spiritual meat, this holy Sacrament is that which demands, and makes possible while it demands, a certain energy in the recipient. And in this call for energy, this possibility of spiritual movement in those who feed, lies the possibility also of difference in the profit of their feeding. For where obedience may grow in the God-given merit of action, there also sloth may claim its spoil; there also fear may rob the soul of its prize. There not only may actual obstacles bar the clear road of Grace, but mere inaction may lose what the strength of the soul should have been put forth to acquire.

For indeed in this most holy feast our Divine Lord, bestowing grace upon us, bids us rise and act. It is an energy of acceptance which He evokes. "Do this," He commands, in the first revelation of the Communion. "This is the work of God." "Labour for that meat which abideth unto everlasting life."

For just as in natural feeding there is no strictly passive reception, but rather an energising of the power of life to claim and appropriate the food which

shall sustain its strength—the strength which remains seeking the strength which is to come—even so, but always by Divine grace given, is it in Communion. Mere nature indeed can make no approach to this food. In nature we are not exhausted only or lying in uttermost faintness, but dead. The dead can neither feed nor hunger. But by the grace of God, by the revival of the regenerate life, the Christian soul and body, though faint and weak, are yet faint with hunger, and in uttermost weakness yet are called upon for an act. "Open thy mouth," cries our God in the accents of a mother who yearns over her fainting child; "Open thy mouth wide, and I will feed thee."

So by God's gift there is the possibility, and by God's invitation and command there is the duty, of a genuine energy and work of the soul in coming to Communion. Yes; we are to reach out after that Heavenly Bread which is our Saviour, God and Man—God possessing our nature, manhood filled with the Divine majesty. He Who is not only our Shepherd leading us to pastures where we may find our nourishment, not only our Lord bestowing bread from Heaven, angels' food upon our need; He Who is Himself our Bread, stands at the Right Hand of Power ready to feed us thence, to feed us there. He is able to make us sit with Him there in Heavenly places, while He enters also into our hearts, that He may sup with us and we with Him. But with the offered feast, He bestows also the power to open doors to His coming. With the offered shelter

of His Heart, He bestows also such a faculty as He may address in command, saying, "Abide in Me." He does not take from His own in the bounty of Communion the power of a personal activity. Rather now, by the substance of past Communions (which yet are not passed away), by the inborn vigour of the new birth, by the breath of the Spirit moving in Him the Head and in us the members, He opens the way and He requires the effort of a genuine act of seeking, of reception, of spiritual manducation; and it is in the growing freedom of this energetic acceptance that the effect of the Heavenly gift grows in those who are taught of God.

O, that we might thus increase in Heavenly wisdom, and in the power of God's might. Send forth, O Lord, Thy light and Thy truth that they may lead me, that I may indeed go unto the Altar of God and reach the full enjoyment of Thy plenty. It is by the outflowing rays of Divine Glory that we must be led home to the Divine Source. Safely shall we follow towards Him those streams which flow from Him. Show unto me, O most bountiful Lord, in the Incarnate life the rays of Thy Majesty, that following along the path they create, pursuing that Way of Life which Jesus indeed *is*, I may arrive in constant energy of Communion at the Fountain of Light in Him.

THE HOLY SACRIFICE

THERE is one only true Sacrifice, namely, the offering of Christ to the Father. This offering of Himself by the Incarnate Son results from that love which is the law of the Son's Eternal Being. Before He took our nature to Himself, the Son's life was a life springing forth from the Father, and also returning to the Father in responsive love, a love worthy of the Father, and accepted by the Father in perfect joy. By reason of His eternal generation, a generation which has neither beginning nor cessation, the Word issues forth, yet without separation, from the Father, as the co-equal *Son*. By reason of His eternal response and life towards the Father, in whose Bosom He ever abides (*πρὸς τὸν θέον*), a life which continually seeks and finds the Father in the co-equal power of the Holy Spirit, the Word is the eternal *Priest*.

Both the Sonship and the Priesthood of the Word have their result in His *Incarnate* life. When He became flesh, that Flesh which was His became on the one hand the expression of the Father's glory to men, as issuing forth from God. It became on the other hand the true offering of creation to the Father's love; for the Sacred Humanity as soon as it

came into being was the Humanity of the Word, and was taken up without pause into the current of the life of the Word, as that life streams towards the Father.

The Humanity of our Divine Saviour was therefore from the first, and shall be ever, truly sacrificed. It is rendered up in perfect joy to the Father of all, according to the law of the Son's eternal being.

It is this Sacrifice, a sacrifice prepared in the holy Nativity, anointed by the Holy Spirit, and presented for sins upon the Cross, which Christ still offers by means of His Body the Church, in the Holy Eucharist.

A new enquiry has lately been raised—or perhaps it is an old enquiry revived—about the relation between Christ's Offering in the Eucharist and His Offering upon the Cross. I believe that the subject has been considered by means of terms which do not sufficiently keep in view the unity of the Lord's Sacrifice and what has been touched on above, namely, its necessary and Divine nature. Questions have been framed in such a way that it is impossible to give any answer to them which does not imply that the Lord's Sacrifice is something separable from His Presence. Christ is never present anywhere in a state which is not that of Sacrifice; and no offering of His Sacrifice exists but in His own Presence and Person.

To the question in one of its forms two answers have been proposed, neither of which seems satisfactory or even useful. Is the Sacrifice of the

Eucharist, it is asked, related directly to the Cross, or only indirectly through the Sacrifice which our Lord presents in Heaven? The question suggests a false division; and the answers which follow this suggestion are in consequence needlessly opposed, so that instead of helping believing souls, they have brought a new uncertainty into their thought of the Holy Eucharist.

The one answer is, The Holy Eucharist is related directly to the Cross; it is not related to the Heavenly Sacrifice. The other is, The Holy Eucharist is only indirectly related to the Cross; it is related directly to the Sacrifice in Heaven alone.

It is most probable that even if the first answer is incorrect, it would be wiser to correct it by doing away with the contrast upon which it is based, than by emphasising the opposite pole of truth. There are some errors which can only be corrected by balance. There are other cases, and this is perhaps one, where it is not so much balance that is wanted as the removal of the fulcrum over which the balance was to swing. In this way we work for a stable instead of an unstable equilibrium. Now, surely, when we are asked whether the Holy Eucharist is related directly to the Cross or to the Sacrifice in Heaven, we may answer that it is related directly to both.

We are most truly taught that the Eucharist is related directly to the Cross, so that in it, as the Prayer Book and all antiquity teach, we offer the very "true, perfect, and sufficient Sacrifice"

which Christ "made there" upon the Cross. From one who teaches us thus we may go on to enquire what the connexion is between our present Offering and the Cross. There must be some unity which keeps the two moments together; some *continuum* along which the current of reality flows. It cannot be that we are connected with Calvary by the uninhabited spaces of past time, across the emptiness of non-existence. It must be by a personal unity, by a spiritual continuity of life, that the Cross is connected with us to-day. It must be indeed in the *Everlasting* Spirit, the Spirit of God, the Holy Ghost. It is in the abiding life of the Holy Spirit, that is of God Himself, that the past event of Calvary is with us to-day.

This life of God is revealed to us and given to us only in Jesus Christ. We have no other access to it whatsoever. It is solely because He has joined humanity to Himself by the Incarnation that men know God and have access to the life of God.

Even, therefore, if we did not arrive at the same result in other ways, it would be plain from what has just been said that the communication with Calvary, which is by the Holy Spirit, must be in Jesus Christ. This life, the life of Jesus as man not less than as God, is the sole conceivable *continuum* or unity along which and in which we have access to-day to the Sacrifice of Calvary. If it is said that the Sacrifice of Calvary is reproduced in the Holy Church in each Eucharist, yet this reproduction cannot be isolated; and it takes place in the Church only because of the

Church's continuous spiritual life, that is the life of Christ. Now this life can only touch us as it is. It is, as human, a life which had a beginning, a progress, certain changes. We can only find it as human *where it is*, and *as* it is. Every Christian makes it a principal duty to remember continually where and after what fashion now *is* that life of Jesus. It is a glorious life, it is a life in heaven, at the right hand of the Father. If therefore the Eucharist is *directly* connected with Calvary, it can be so connected only in Jesus as and where He really is; that is to say, in Jesus glorious, everlasting, triumphant over death, enthroned in humanity according to the dignity of His Divine nature, and offered now as ever in a perfect Sacrifice to the Father.

Saint Teresa is one who connects the Eucharist especially with our Lord's risen life. "If," she says, "our weakness does not permit us to contemplate our Divine Saviour amid the torments of His passion . . . what hinders our bearing Him company in His risen life, especially when we have Him so close to us in the Holy Eucharist, in the same glorified state. . . ."

It is without doubt the life of our Lord from which the Sacrificial reality of the Eucharist springs; and it is by this life that the Church's sacrifice is related to the event of Calvary.

If we turn to the other side we shall arrive at the same result. If it is the heavenly Sacrifice with which we are communicants, surely this connects us *directly* with Calvary. We cannot be placed in any

more direct communication. On earth there are 'means' which are themselves a kind of barrier. They convey something, but they arrest something also. Our channels are channels which keep the fountain far off, while they bring some of its water.

But it is not so with Divine 'means.' It is not so with a channel which is a life. The life of Jesus does not introduce, as it were, a volume of some foreign substance between Himself now and Himself long ago. He is the same yesterday, to-day, and for ever. He carries with Him His own past. He bears in His heart to-day all the true reality of the Cross; for this inmost reality was not in the wood and the nails which He has made sacred, but in the Heart with which He accepted our burden and loved us in our sins and offered Himself to the Eternal Love. All this is in Him to-day. In Him we are directly connected with that past day.

And again, His life is, as it were, translucent, a spring of living water; so that contemplating Him by faith we are brought face to face with all that past reality. It is, indeed, only in His present life that we can know that ancient love, only in His actual Presence, amongst us yet in Heaven, that we share in His one Sacrifice, and are really communicants of the benefits of Calvary. And nothing can be more direct than such a communication.

On the one hand, then, to those who rightly preach the Calvary of the Eucharist we say, How can that Cross be near to us except in Jesus Who is in Heaven?

And to those who teach that we are not *immediately* in communication with Calvary we say, How can that heavenly life fail to bear in it the present reality of the Cross? How can we be more immediately in communion with the Cross than we are in Him?

The Crucified, we say to one helper, is now in Heaven, and we find Him there. And to the other, The Lord in Heaven is the Crucified, and we find in Him the Cross.

NOTE

Lepin has objected that if the Sacrifice is established in the fact of our Lord's presence, it is always being accomplished in the Tabernacle; in other words, that the significance of the action of the Mass is abolished by this doctrine.

But the Treasure of the Tabernacle is what it is only by reason of the action of the Eucharist, and cannot be conceived of except as a sequel of that action. No one who affirms the presence in the Sacrament reserved can deny that it is the presence of a Sacrifice.

BIBLE-READING

BIBLE-READING[1]

THE work of the great Port Royalist which we name in the footnote below is in its form an elaborate defence against M. Mallet of the effort to bring the Holy Scriptures in French within the reach of the Catholic people of France. For us its most lastingly valuable part is the section (livre iii.) which deals with the judgement of the Fathers about the common reading of the Holy Scriptures. In order to refute *les visions et les songes*, which the admirers of M. Mallet have taken for *des recherches curieuses de l'antiquité*, Arnauld brings together such a collection of the authentic utterances of the ancient Fathers on the point as can scarcely be matched anywhere else. And, most of all, his representation of the teaching of S. John Chrysostom is valuable for English readers. What strikes us as we read this collection, or the originals from which it is taken, is that we are much nearer to S. Chrysostom in thought and feel-

[1] A review in the *Church Quarterly Review*, April, 1902, of the following books: 1. *The War Songs of the Prince of Peace. A Devotional Commentary on the Psalter.* By the Rev. R. M. Benson, M.A., Student of Christ Church, sometime Superior of the Society of St. John the Evangelist, Cowley. 2 vols. (London: John Murray, 1901.) 2. *De la Lecture de l'Ecriture Sainte.* Œuvres de Messire Antoine Arnauld, Docteur de la Maison et Société de Sorbonne. Tom. viii. (Paris: Sigismond D'Arnay et Cie, 1777.)

ing than we are to the Middle Ages, or than the Middle Ages are to him. Just as, in secular literature, classical antiquity is much more easily understood by moderns than are the early ages of our own civilization, so also in the Church we find ourselves in a closer sympathy and a nearer likeness with the period during which the ancient empire and the undivided Church still stood firm than with the intensely fascinating ages which, in comparison with our own, have been called, perhaps with some injustice to antiquity, the Ages of Faith. Certainly, with regard to the Bible, the Church of the Councils was in practice and ideal what we should wish to be ourselves. It is astonishing, when we consider the absence of printing, to read the eager words in which S. Chrysostom demands the home reading of the Bible by his people. He will hear of no excuse. One day in the week, and at least on Saturday, they must take care to read that portion of the Gospel which the Bishop is to explain on the following Sunday. They are to repeat it often in their homes, to search for the sense of it, to note what they find clear, what appears obscure, and where there is any semblance of contradiction.

It is a large demand, and no doubt it met with a great deal of disappointment.

"Which of us goes home," he asks, "to occupy himself in a Christian manner after church? Who takes the pains to read the books, and applies himself to discover the sense of Holy Scripture? No one will dare to say he does his best. We find rich furniture in the houses of

Churchpeople, but we find nowhere good books, or at least among few; and those who have such books are as if they had them not, keeping them always shut up. They care only to have writings on fine parchment and in a beautiful hand, and not to read them."

"Which of you," he says in another place, "who hears me now would be able to say by heart a Psalm or some other part of Scripture if I were to ask this of him?"

Very likely Chrysostom, like other preachers, demanded more of his hearers than they could reasonably be expected to fulfil, but it is clear that he expected of them a private and an exacting study of the Holy Scriptures, such as even to-day few men are bold enough to demand from private churchgoers. It may be, on the other hand, that he stood for the maintenance of ancient ways in a Church which had once been given to holy reading, as he desired it to be again: stood, that is to say, in a position like our own, when, among many advantages, we have yet to deplore some decay of meditation and of the simple study of Scripture. For there is reason to believe that the Bible was more read in England, and read with more profit, two generations ago than it is now. No doubt there are facts which tell in the opposite direction. We may be on the eve of a reaction, and if so this reaction has doubtless its forerunners. The restoration, also, of the daily prayers in many churches and the recognition by the clergy of the obligation to recite the office, give to a large body that familiarity with Scripture which, sixty years ago, was said to be characteristic of a small group, the writers of the Oxford Tracts.

Besides the evident facts, there are under-currents of encouragement. In the critical study of the Bible there is much more of devotion and practical fruitfulness than is sometimes supposed. Again, among the young and middle-aged of all the educated classes, there are many whose daily Bible-reading is unsuspected by most of their friends. How many men in Oxford supposed that Mr. Pater's last years were almost devoted to the Bible and the Prayer Book?

Finally, if serious men speak less of the Scriptures than their grandfathers did, it is partly because the sacred books have become the subject of an exact and exacting science, and partly because reticence rightly increases in a society where religious differences are acute, and where it is impossible to take for granted a formal acceptance of revealed truth in those to whom that truth actually makes no successful appeal.

Yet, with all that can be set against it, the belief that Bible-reading has seriously decayed certainly holds the ground. Those who know well what the state of England was in the first half of the last century are witnesses against us; and it is the safer course to accept their witness without practical reservation, to examine our present state in this regard, and still more to watch the direction in which we are really moving.

Sixty years since, then, we may well believe that there was an amount of quiet, devout, and constant absorption of Holy Scripture, which is gravely diminished among the rich, and still more among

the poor. Very likely, much of this reading was unintelligent, much actually mistaken. Sometimes it was joined with neglect of the Sacraments and of Church life. Sometimes it produced a 'comfort' which had no basis in self-knowledge. But, with all its drawbacks, it gave to great numbers a large supply of that food which the Scriptures are intended to provide. It helped men in the age when frequent communion had fallen out of mind—that frequent communion which had so eloquent an advocate in the great Frenchman whose praise of Bible-reading we have glanced at. Those unlearned students—we speak especially of the poor, for it is perhaps among these that the change is most marked —those unskilled readers had the intelligence of love; they could taste what they could not define; and their ignorance was not hasty or scornful, as ignorance may so easily be. The long pondering of humble minds drew out the substantial truth which those minds were unable to clothe in suitable propositions. The gift, when it was received, was folded up[1] and unexamined; but it proved capable

[1] " . . . Though it be not so in the physical, yet, in moral science, that which cannot be understood is not always profitless. For the soul awakes a trembling stranger between two dim eternities—the eternal past, the eternal future. The light shines only on a small space around her; therefore she needs must yearn towards the unknown; and the voices and shadowy movings which come to her from out the cloudy pillar of inspiration [the reference is to the Revelation and Old Testament prophecies] have each one echoes and answers in her own expectant nature. Its mystic imageries are so many talismans and gems inscribed with unknown hieroglyphics; she folds them in her bosom, and expects to read them when she passes beyond the veil."—*Uncle Tom's Cabin*, chap. xxii. (Eva reads the Bible to Tom).

of development in character and conduct, and progressively disclosed its beauty and value under the examination which life supplied.

If worldly advance has checked this meek receiving of the salutary Word, we must endeavour to unfasten the bonds of worldliness.

If Church doctrine, in the course of its necessary task, has proved a dangerous guest in narrow hearts;[1] if it has made in some quarters this illegitimate by-product of the neglect of Scripture, we must desire that, its first stage of struggle past, Church doctrine may insist with renewed clearness upon all that which its less considerate disciples may have missed.

If learned industry and scientific thought, such as sacred studies were for too long an interval deprived of, have in their revival turned away any minds from the substance of Divine truth by the interest and perplexities which surround the investigation of its vehicle, we are now to hope that sound criticism, having made good its claim to respect and gratitude, will more and more fully disclose itself as the servant of faith and devotion. Whatever is false or weak, hypocritical or ill-balanced, in a popular use of the Bible is to be cured by a more thorough, a more considerate, and a more devout study of the same Scriptures.

Meanwhile, in humbler places and ways, some of us must do what we can to encourage the simple

[1] "Ideals of any sort are dangerous visitants to vain and shallow minds. In the thin soil of a poor nature they bear ugly fruit in arrogance or insolent pretentiousness."—Rev. E. F. Russell, Preface to the *Life of Mackonochie*, p. ix.

reading of the Bible in private. Without a Church public, a *plebs Christiana* conversant with the course of Scripture, even criticism must lose something of its power. For to many of its questions the answer must be sought as much in believing common sense as in the results of technical research; while for other departments of theology the very materials are found, not in ancient records taken alone, but in the actual Christian consciousness moulded and furnished by the substance the records convey.

To enlarge and deepen the stream of Christian life is at once the most urgent and the most abiding interest of all sacred science. We have too long conducted our debates as if it were certain that all possessed the same *data*, had access to the same premisses. It is precisely the scantiness of Christian experience and the feebleness of its hold upon men which cause the most invincible misunderstandings between Christians, and the most cowardly hesitations before worldliness and materialism. To enlarge, to correct, to nourish this Christian life in consciousness the Holy Scriptures are the given means. They alone among writings are of a mesh close enough to catch all forms of mind, and are filled with a life able to meet and heal all the weakness and disordered strength of man as man. A wider study of Scripture is of all things the one most likely to increase the volume of belief and to purify its current; to bring in a real 'broadness' which shall be known in the enrichment of Christian life, and not in the lessening of Christian security.

It is only with the humblest work that this article is concerned. Its object is to indicate three among the many ways in which Bible-reading may prosper, three uses of Scripture in private devotion. Many other uses will at once suggest themselves. But on this occasion it is practically necessary to take no account of the unending interest of the Bible as a store of literature, as a history of great characters, as a means of forming the natural as distinguished from the supernatural tone of the mind in the individual and in the race; no account (and it is our greatest loss on this occasion) of the description and analysis which it provides of the ways of God with men, as shown in large national dealings; no account, that is, of the Bible as containing the public typical history of true religion.

But much more than enough remains to engage us within that more private sphere which, without prejudicing large questions, may be called specially the sphere of personal devotion.

In this sphere among the many modes of Bible-reading three are here to be noted.

In the first the Bible is read as containing a body of doctrine, the sum of *credenda*, *accipienda*, *facienda*, showing us what we may, what we must believe, and what we are to do and be.

In the second the Bible yields forms in which the soul may utter itself to God. Inspired prayers, praises, supplications, confessions, vows, ejaculations, aspirations are found to fit those beliefs and dispositions which in the first use are prescribed.

These two uses are very familiar. It is the third alone which needs any recommendation. In this the Scripture gives not only the substance of what is to be believed and the words in which prayer may be made, but also the method by which faith is to be realised and fostered. It shows the soul how to open those eyes which S. Paul calls *ὀφθαλμοὶ τῆς καρδίας*. It is for practical instruction in prayer.

In the first use the Scripture is *corpus veritatis*. In the second it is *forma orationis*. In the third it is *scala perfectionis*. In the first it contains the material of dogmatics; it is the Fountain of Doctrine. In the second it is the Treasury of Devotion. In the third it is the inspired Ascetic, the safe and universal guide towards contemplation.

Further, we shall see a correspondence between these three modes and the three principal phases of mental prayer. For in its first use the Bible is correlative to meditation. It provides all the subjects for the Prayer of Considerations, that 'first water' of S. Teresa, brought laboriously from the well to the garden in the vessels of devout study. In the second use the Bible matches the Prayer of Affections. It provides the 'acts' which the soul then requires. In the third use the Bible matches the prayer which reaches or which seeks after Contemplation, and here especially an inspired guide is needed. Here, when 'acts' are no longer desired, and devout considerations are for the time to be avoided, the Bible itself provides those safeguards which the wisest books of individual

pilgrims along the same or like paths fail to give to each new adventurer. We have then *corpus veritatis* for meditation; *forma orationis* for the devout lover; *scala perfectionis* for the pilgrim of eternity.

Of these three uses it will be necessary by recapitulation to give some more extended account, and above all some slight illustration. Without this our distinctions will not sufficiently appear to the reader whom we chiefly intend: that is, the reader to whom these good uses are familiarly known and taken all together in practice, but for whom it may be of real advantage to recognise them apart. A little more may also well be said about the several kinds of mental prayer we have named, and particularly in praise of the first.

I. That the Bible teaches all that we must believe and do is a truth so familiar to English Churchmen that it need not here be dwelt upon. Nor need we pause upon the ever-valuable warning that the private reader must not approach the Scripture as if he were a solitary enquirer. He must come in the fellowship of the Church—that is, in the unity of Christ and in the power of the Spirit—or he can reap no security. The Bible is fruit of the believing Church; and in the faith and fellowship of the Church is approached by the believing person. All this, with its due developments and safeguards, is especially familiar to our age. Here we will only pause for a moment on the word 'teach.' All that the Bible teaches is true, and all we have to believe

of revelation is there taught. But we must remember that Holy Scripture is not designed to *teach* us on all those subjects to which it refers. It may happen that we have within the Bible the only information extant about a certain region of ancient history. Again, it is of unmeasured value as literature. But as Scripture it is given for our *instruction* in Divine things, in matters of revelation, and connected with the salvation of souls. It is a disclosure of God's presence in men, a disclosure addressed from faith to faith.

Each of us comes to the body of doctrine and commands as a Catholic, guided by the truth already known in the Church, but finding in the Bible the ground for continual reassurance of the truth, correcting by the Bible's witness the extravagances of our minds or age, and perpetually adding fullness, detail, and perspective to our knowledge of the truth. The Bible, then, is *regula fidei*, because it contains the record of what God has been pleased to reveal of His truth and His will; but above all, and as the sum of all, because it is the record of the life of God incarnate, the shrine of the true rational *eikon* of Jesus Christ Who is the express image of the Father. This aspect of the Bible admits of no partial and slender illustration. It is illustrated and recommended by the learning and acuteness of great minds in every quarter of the Church, not least powerfully by the great scholar of Port Royal. This study of the Bible guides the mind of the Church in all public teaching; it is by far the most powerful

force in favour of unity; it is that which is privately accepted and used in meditation.[1]

The word meditation, once used among us to indicate the whole of mental prayer, begins now to bear the narrower sense of consideration. It is the prayer which proceeds by way of the discursive faculty. Here, while imploring the help of the Holy Spirit, we set ourselves to examine, reflect upon, and mentally appropriate some truth of the Gospel, some mystery of the Church, some feature of God's dealing with man, or some duty to which He invites us. All such subjects, in whatever words they are set forth, are drawn from the Holy Scriptures. Otherwise they are of no particular profit for the exercise of *meditation*, which is no mere turning over of notions, but an effort to feed mentally upon God; to draw near to Him by reason and thought and affectionate memory; to unite ourselves to the Truth Himself by considering long and patiently one of the truths He has bestowed upon us as rays from His own glory and guides to His own presence. Such and much more is meditation. It is concerned with the Bible according to this first use of ours. In the Bible according to this use are the texts for our inward discourse, the words which, devoutly accepted by thought, are found to be the words of eternal life.

[1] Of meditation and its relation to Scripture on the one hand, and to moral activity on the other, there is perhaps no better short account than that given by S. Francis de Sales in the sixth book of his treatise, *Of the Love of God;* and with whatever inequalities of critical accuracy, the writings of S. Francis are throughout wonderful in their considerate and affectionate application of Scripture.

By such use the Christian's mind is enriched and furnished; the Christian's soul is encouraged and strengthened; the eyes of our understanding are enlightened; and loyal purpose is made definite, ardent, and effectual by perseverance. Greatly blessed is such a use; it is the perpetually renewed, the perpetually necessary foundation of formal faith, the corrective of thought, giving wealth to the mind. Without it we can hope for no security and no advance.

S. Bernard says that the contemplation is miraculous which is not founded on consideration, on meditation; and by this perhaps he means that we cannot count upon it, and that it very seldom happens. But we are not therefore to conclude that meditation will be the employment of every Christian in his hours of special retirement. The duty of consideration fulfils itself in many ways. It is approached in Christian study; it is the employment or the effect of all the good exegesis and theology of the Church. In sermons there is something like a corporate and directed exercise of meditation. Frequent Bible-reading, constant thought, and even conversation help to do this kind of work in some souls. Accordingly it does not happen that all can dedicate the best hours of nearness to God to an exercise of which the object is attained for them in other parts of the day. Certain souls are led to an intimate communion to which meditation must for the time give way.

What we are concerned to urge is, first, that meditation should rely upon the *public* treasure of

the Church, the Holy Scripture; and secondly, that it should form a *permanent* part of every Christian life. If any soul is led during its best hours to more silent and profound receptions of light, it is well that meditation should not disappear, but rather occupy some other part of the day. The whole life should be raised by a step; and the change made be not that prayer taken altogether has become less studious, but that study has become more prayerful; hours which were once 'common' raised to the level formerly reached by meditation in the hour of prayer, while that hour itself receives a higher character. The permanence of this prayer of consideration is required in order that no faculty may be left unsanctified. While the root of spiritual being is more directly united to God, the outlying regions of mental power and rational process are to be exercised and filled with their own heavenly food.

Before we pass to the other uses of Scripture within devotion, it may be well to remember that outside the region of special devotion the Bible is something besides the sum of things to be believed. To make it this alone is to make it for some nothing but a collection of 'difficulties.' There are honest and even tender souls to whom Scripture has never been presented except as an explosive magazine of hardly credible statements; and, as this is so, it is not wonderful if they wish the Book were smaller in bulk or thinner in texture. Such a wish is father to a particular class of theological activity.

There is a poor and weak and one-sided criticism,

as well as a criticism which is rich and penetrating and large. It would be absurd to suggest that the most laborious and exacting of modern theological studies is itself fruitless for purposes of devotion. No one will maintain this who has given himself, even in a small degree, to an earnest study of those results of original research which are from time to time given us by great scholars. It is not (we hope) an uncommon experience for the worshipper to find a special spiritual force precisely in those Psalms to which he has given some measure of *studious* attention. Such a book as Wright's *Synopsis of the Gospels* in Greek will for certain minds do as much to quicken a sense of what Scripture is for life and prayer as many commentaries more directly devout.

"One cannot *study* . . . any part of Scripture," says Father Benson (who would give to study the sense of a really patient and costly effort), "without feeling more and more the intense vitality of Divine inspiration which breathes through every part."

But there is a technical learning which is ungenerous and dry. There is a Criticism which tends to become an effort to show that the books are not what they appear; there is an Introduction which goes to prove that there is no special reason for reading them; and an Exegesis which comes near to suggesting that they do not mean what they say. But all this is to be met by a truer exegesis, a more penetrating introduction, a more exact criticism.

Yet, besides this continually advancing work of sound learning, there is a work for a more general

kind of thought. Destructive efforts might not take the form they take if men saw that the Bible is more than a collection of teaching to be believed; more, therefore, than a mass of statements to be disproved.

II. In the second place, we said, the Bible is a treasury of devotion. It provides us not only thoughts we may think about God, but the words in which we may address His majesty and love; and through the words it gives a form to the mind and affections by which we may indeed approach Him. *Speculum revelationis* becomes *eloquium amantis*. It gives in sacred utterance the relief, and at the same time the cultivation, of those aspirations which it implants; and in this it corresponds to that which is commonly taught as the second stage of prayer—the Prayer of Affections, which is both satisfied and sustained by direct acts of worship, love, sorrow, thanksgiving to Almighty God. The Bible yields such acts, just as it gives the form for the public utterance of the Church. On this head we will add only two words.

It is, on the one hand, much to be desired that reality should be secured to the utterance of Divine service and of the Eucharist by the Psalms and prayers receiving the character of 'direct acts,' deliberately and energetically launched by the soul towards God alone. And while public worship thus secures reality it is desirable that private prayer should secure stability by its acts and all its expressions being increasingly, though not exclusively, framed in the language of Scripture. It is prob-

ably in the Prayer of Affections especially that men find the value of certain forms; and it is possibly in this especially that they seek for those forms most seldom in those writings which for the Church are universal and abiding. The Psalms, the Prayer Book both of the Ancient and of the Catholic Church, are the prayers of Jesus Christ. They are the anthology of God, the flowering of His redemption, of our Eucharist; they are the inspired utterance of the covenant between God and man which was made perfect in the Incarnate while yet He abode alone. The same covenant extended to us finds in the same words its utterance in and by us, and the unison of words produces, by the Spirit, in those who now use them a progressive conformity of the members to the Head.

There is no need to do slenderly in this place that work of showing the function of the Psalms which has been done solidly in our own generation. The learned and devout writer whose latest work is named in the footnote on page 79 has done eminent service in bringing forward that special character of the Psalms to which we refer—their character as the utterance of Christian devotion. "The Psalter is given to us by God to be the proper instrument of all true devotion" (Pref. p. v); and this true devotion is "in the fellowship of the Incarnate Word."

"The words," continues our author, "with which we approach God in matins and evensong, and on many other occasions, are not words of human invention, but have

been given to us by God Himself. They were used by our Blessed Lord when He was Himself taking part in the Temple services. We know also that they formulated His own private devotions; so was it in His very last utterance upon the Cross. . . . We ought to see that we offer them to God with all the outward perfection of sacred song and all the inward perfection of intelligent love which belongs to a worship in which the Spirit of Christ is still pouring itself from the lips of His Body, the Church."

Towards this quickening of the regular recitation of the Psalms the knowledge of fresh translations may be of great value, and still more a conception of the interrelations of the different parts of the Psalter. "A translation," writes Father Benson in the volume we have already quoted, "is the most important part of a commentary." His own translation is remarkable as an effort to represent each line of the Hebrew by a line of English, and the parallelisms of the Hebrew by English rhyme. No Psalm could better test the method than the twenty-third, because of the intense affection with which we all possess both the Bible and the Prayer Book versions of it in our memory. Father Benson's scientific form seems to us to lose nothing by comparison with any versions but those two.

"1. The Lord doth feed me; want shall ne'er be mine!
2. He folds me where the tender pastures grow;
He leads me forth where restful waters flow.
3. My soul He will reclaim.
Yea, in the righteous highway He will guide,
True to His name.

4. What though I tread the vale of death's dark shade,
With Thee at hand no wrong can make afraid;
Upon Thy rod, Thy staff, with comfort stayed.
5. Before my troublers Thou a feast hast spread;
Thine unction's fatt'ning fragrance cheers my head,
And richly is my cup replenished.
6. Goodness and mercy follow me right sure,
Till all life's days be past.
So the Lord's House shall be my home secure,
Through length of days to last."

To have rendered the whole Psalter afresh by a method which in less skilful and tender hands would be rigid, and to have done this without sacrifice of one literal translation to the music or one law of form to the requirements of our tongue is a great achievement. And, further, this task has been accomplished for each Psalm in such a manner as to manifest its connexion with the rest in what Father Benson sees as a "continuous epic" of the Redeemer's kingdom, "though lyrical in form as consisting of separate odes" (ii. 8).

The volume is on this and on many other accounts one which, more than any that we know, will help to lift our use of the Psalter—that Psalter which "is the school in which all saints have been trained" (p. 22), so that it may become the exercise of "the living fellowship with God which belongs to those whom Christ has taken into union with Himself, that in us He may speak continually to the Father by the power of the Holy Spirit."

One of the lessons which Father Benson emphasises will be of great help to many at the present

day. While not himself supporting any but what would be called the conservative view of authorship and dates, Father Benson plants the devotional use of the Psalms on a foundation which is quite independent of any particular theory upon these debated questions:—

"So then we may look to find illustrations of the Psalms in these typical events which are specified at times, but it is only as typical events, not as natural incidents, that they have their importance. As far as there is any historical foundation capable of illustrating the Psalms, it must be used as formulating a type, not as awakening a sentiment. Chronological order is of no concern, and we are not helped by guessing at special occasions which might seem to be suitable. Occasions may illustrate a poem that is the offspring of earthly feeling, but they do not help us in the contemplation of Divine sayings. So it is that in the Psalms we must always recognise not the man but the God-Man. We must not look to the Prophet as a man, but as an inspired organ in the Divine economy, and we must not look to our own natural necessities, but to our sacramental relationship to the Body of Christ, which of old times was typified in the Prophets. Thus we shall find the Psalter raising us to the true consciousness of the life of faith. The Psalmist is indeed an ideal Personage, but not, as many would conceive of him, a mere creature of national sentiment. He is a Person of infinitely greater reality than any whose names live upon the scroll of history or the dreams of imaginations. He is the Eternal Son of God, the predestined Son of Man, the Conqueror of Satan, the Second Adam, the Father of the world to come."

As the great book of devotion the Psalter is put into our hands by the Christian Church. It comes

to us consecrated by the selection and use and arrangement of the Jewish Church, by our Lord's personal example, by the unbroken practice of the Christian Church, by the devotion of a countless army of saints. Our belief in the Divine economy of grace teaches us that there is nothing fortuitous in the Christian revelation. And however interesting in their sphere may be discussions on questions of date or of authorship, the devout Christian reveres the Psalter as one great book, divine in its authorship, instinct with the very life and reality of devotion.

It is not necessary to add that there are many other parts of Scripture which being eucharistic and devotional in their origin are constantly used in liturgy and private devotion. The Liturgy, the Breviary, the Prayer Book, rightly dividing the Word of Truth, keep mind and soul in happy servitude to the God-given law of worship. There can be few more varied and richer exercises for one who prays the Prayer of Acts than to follow and make his own the antiphons, chapters, and responsories with which the Psalter has been pointed for the Church's year. Few uses can be more varied; but we set out prepared to recommend one freer still. Let the Christian search the Scripture at his will for utterances as well as subjects, and he will find them in the Gospels in the words of those who sought help from Christ; in S. Paul, and especially in Romans (chap. viii.), or in the opening and other prayers of Ephesians; in S. Peter (the opening of the First Epistle), in S. John, and the other two

apostolic writers; indeed throughout the New Testament he will find prayers made ready for his soul, words which he is able not only to receive, but to put forth in the energy of prayer. The scope of our second use of the Bible (as *forma orationis*) grows continually as the Christian finds the sense and spirit of Scripture become his own. And of the Prayer of Acts we may say, as of the Prayer of Consideration, that if it proves a ladder to some better thing, it will not on that account be discarded, but the utterance of praise and supplication will overflow into lower chambers of the life. If mental prayer becomes more quiet, the choir office and the hymn become more inwardly devout.

III. The Bible, then, gives light to the understanding, it gives wings to the affections. It has also a sure function for that silent pilgrimage in which the sensitive nature and the discursive intelligence no longer lead or rule. The Scripture is a directorium to the presence of God. It is a work of Method, of Ascetic; it is a practical treatise, or contains the material of the universal one. It is the soul's guide-book, not only its geography and its history of discovery. It teaches how to seek, how to arrive; it is the divine Scale of Perfection, marking the steps by which in actual experience the soul climbs from darkness into light. The Bible, that is, taking this matter in its most prosaic form, not only sets before us what we ought to believe, but teaches how we may be trained to belief, how faith is born, and how set free; and how it grows by nourishment,

in self-knowledge, in energetic exercise; what is the place of passive reception, and what of obedient adventure. This function of Scripture, by which it fosters faith, familiar as it appears when it is stated, is too little familiar in actual use. With regard to unbelief, those who honestly desire certainty too seldom attend to such a word as our Lord's question: "How can ye believe which seek honour one of another?" and too little consider the practical nature of the answer which He gave to S. Jude's question (John xiv. 22)—the question which all ascetical theology sets before itself—"Lord, how is it that Thou wilt manifest Thyself to us and not unto the world?" From the Sermon on the Mount ("Seek, and ye shall find") to the Revelation of S. John ("Blessed is he that keepeth the sayings") are words which show how alone God, if He is God, can certainly be known.

And if for earnest doubt, still more for ardent faith the Scripture contains an element not yet sufficiently employed. Few things are stranger than the practical separation of the great tradition of mystical theology from the currents of dogma and canonical discipline. For truth, for command, for form, we go to Scripture and the great Creeds and Liturgies. For the science, and still more for the art, of spiritual experience, for skill and method, we turn to a stream of teaching which seems, strangely, to have been most replenished precisely in those places and times for which the Scripture was a sealed book and the Church's utterance in an unknown

tongue we must be for that wonderful witness in dark times, we must desire that spiritual joy and Christian learning may not be suffered to vary inversely. They had—in Spain, in mediæval Germany, in ancient Syria—a wonderful knowledge of God's presence, largely without the Bible. We must see that we are not content with an extended knowledge of the Bible which is largely without God. But we must carry the Bible with us into that more personal adventure. We must seek—and if we seek we shall find, for it is there—a Biblical Ascetic, a Scriptural *Method* of prayer.

Such a subject can be but slightly dealt with here, and to touch it slightly is perhaps to do no good. We will, however, indicate some of the heads under which such a study may be pursued. The Bible appears as a directorium of prayer, first:

(i.) In certain special warnings and encouragements, of which one has been quoted: "How can ye believe?" "Draw nigh to God, and He will draw nigh to you," "Blessed are the pure in heart, for they shall see God," "Whosoever doth not bear his cross, and come after Me cannot be My disciple." Further, in the account which S. James gives of the development of "the wisdom which is from above"; or which the second Epistle of S. Peter gives of the means by which "entrance" to our Saviour's kingdom is "ministered abundantly"; and, again, in the reference made in the same epistle to the use of the ancient Scriptures as a training and support, "a lamp shining in a dark place until the day dawn and the day-star arise" in our hearts.

(ii.) It appears, secondly, in the great general scheme of the knowledge of God which is disclosed pre-eminently in the last discourses in S. John's Gospel and commented on in S. John's First Epistle. Such a theology of the union with Christ and revelation of the Father has a special splendour of expression in the Second Epistle to the Corinthians, with which the Epistle to the Ephesians may be contrasted as showing rather the deep basis of instructed faith on which the *consciousness* of God's presence must be built.

(iii.) Further, it appears in the more obscure and allusive or figurative history of a soul progressively illuminated which is contained in the early chapters of S. John, in the Parables of the Kingdom in S. Matthew, and in the Parable of the Prodigal in S. Luke.

(iv.) Fourthly, we may note it in the plain historical (and yet theologically arranged) account of our Lord's method in training faith, a history given with special clearness of development in S. Matthew. Here is shown the guidance of faith from its first and small beginning (ὀλιγόπιστοι, S. Matt. vi. 30) as trust in God for food and raiment, through needs and dangers and duties, till it becomes the faculty of filial intercourse with the unseen Father, capable on the one hand of an endurance and energy beyond nature, and on the other of an insight which is secure knowledge, the evidence of things not seen.

We shall do harm rather than good if we seem to suggest that these four are exhaustive divisions or touch more than the surface of so great a subject—

the power of Scripture as the practical guide of prayer, the Divine Ascetic.

Such, then, are the three modes of Scriptural study which we set out to indicate. Dare one add a word about a use which lies even beyond these? For there is indeed a fourth chamber visible even to those who wander very slothfully about the first.

IV. The Bible is a geography mapping and describing the heavenly country; it is the anthology of the hymns sung there; it teaches the language of that court and puts right addresses in our lips; it is the guide-book practically directing those who would enter the land; but it is, in Christ's infinite mercy, more than this. Sometimes it brings us there. It is for us what a guide-book might be which, while we read in it, transported us to the places it described. It is like a poem which should be wrought in so subtle and powerful a spell that, while our eyes traced its lines and our mind's ear delighted in its measure, it brought the author of the music to our door, drew him to us and us to him; made a meeting between the soul which learnt and the high spirit which framed the lesson. "He," says Browning of the poet,

> "He with a 'look you' vents a brace of rhymes,
> And in there breaks the sudden rose herself,
> Over us, under, round us every side,
> Nay, in and out the tables, and the chairs,
> And musty volumes . . .
> Buries us with a glory, young once more,
> Pouring heaven into this shut house of life."[1]

[1] Browning, *Transcendentalism: A Poem in Twelve Books.* At the beginning of *Men and Women.*

"*Pouring heaven into this shut house of life*"; that is the work of Bible-reading.

Suppose a new and better Lucian, a *Dialogues of the Dead* which brought us, not in fancy, but in spiritual reality, into the presence of the great ones of old. Suppose a Plato of such magic that, as we read in it, our door opened to the knock of Socrates. Such books would even in their own lower sphere be less powerful than the Bible actually is in the highest of all. For as a man reads in this, Christ is made verily apparent as He is ever near; a door is opened in heaven, and our earth is holy with the supreme visitation. "Behold I stand at the door and knock."

Can any account be given of these things? How is it that certain parts of Scripture, and for happy souls a growing variety of parts, do in simple reading unlock the doors of 'this shut house of life,' disperse the mists of sense, the clouds of sin and grief, and bring the All, the One, the Alone Blessed, home to the soul? Is it because the Presence is always near, pressing for an entrance, waiting for recognition; but our natures, tuned to other and lower apprehensions, are as completely unaware of the beauty in which we live as our ears are insensitive to the vibrations of ether, as our hands are incapable of perceiving the currents of the most powerful magnet: currents or stresses in the fields of ether which can set a mass of iron in such motion as would crush out of recognition the body which is totally unaffected by the currents themselves? The strongest magnet yields

no message to our nerves. The Great Presence folds us in, and the perverted, or even the natural heart — if the truly natural might ever be found outside the renewal of grace — is unaware of it. But the Word which comes from God in the very language and feeling of our nature lays hold on us from Him. The language is ours, the tongue not of angels but of men; yet it vibrates in the divine rhythm. This vibration, this rhythmical movement, it conveys to us. It addresses, it finds and reawakens the regenerate in us, the heavenly witness. And the soul—thus tuned by means of sense and words and listening mind, tuned in those deep regions which produce no words and yield no message to the plumb-line of discourse—the soul is so far set in unison with the Divine movement that, of a sudden, as a bell brought into sympathy at once sounds out the note which lingered unheard in the air, so suddenly our nature is aware of that which unknown besets it; and we reckon for an advent that which is in truth the emergence of the spiritual organs of apprehension into the flood of real experience.

Those who would pass beyond the Bible, those who would deal directly with God, need especially the Bible to point them the way, to accompany them to the confines of the closed-in life, to launch them into such knowledge as will make them recognise how little they know of that which Scripture can teach.

It is ever beyond the most adventurous, yet never out of reach of the slowest. The greatest capacity

cannot spare anything of what here it wins; the smallest can seize as much as will make poverty rich. "He that gathered much had nothing over; and he that gathered little had no lack."

. . . . . .

That 'something more,' which is sought by those who ascertain and interpret the letter of Scripture, is well suggested (but only suggested) by one of the most sympathetic presentations in fiction of the scholar-temperament:—

"Pourquoi achever de brûler mes yeux sur de vieux parchemins?" asks the old Academician. "Qu'espérais-je donc y trouver alors? La date d'une fondation pieuse . . . le prix d'un pain? . . cela et quelque chose encore . . . Quelque chose qui, n'ayant pas de corps, n'a pas de nom, et sans lequel pourtant aucune œuvre de l'esprit ne serait entreprise sur cette terre. Maintenant que je ne cherche que ce que je puis raisonnablement trouver, je ne trouve plus rien du tout."[1]

This 'something more,' which the great secular scholars, "les Thierry, qui ont trouvés tant de choses, *sont morts sans avoir trouvés*," is not only sought but found by the student of sacred Scriptures.

"When Thy Word goeth forth it giveth light and understanding unto the simple."

[1] *Le Crime de Sylvestre Bonnard*, Anatole France.

THE TREASURE OF THE HUMBLE

"When Thy Word goeth forth it giveth light and understanding unto the simple."

UNCLE TOM'S CABIN is something more even than the wonderful plea it is against a particular social oppression. It has a sub-title very expressive of what is deeper still and more universal in its spirit and form. It is Uncle Tom's Cabin; or, *Life among the Lowly*. It describes the humble with wonderful sympathy; the African, not as he is a strangely coloured variant from our own—the standard—human type, but as he is the 'poor man' of the earth, the unsuccessful, uneducated, unpresentable child of the great family of Adam. Mrs. Beecher Stowe told us about the *lowly*, and she showed us *life* among them, a bright life of affection, and devotion, and faith; a life with its struggles and failures as well as progress; such a life as is still fostered among the Africans of America, the natives and coloured people of South Africa. One of the best chapters of the book we have just found again —unseen since childhood—is that in which Eva, the white little lady, reads the Bible with Uncle Tom, the lately bought slave. "At first she read to please her humble friend; but soon . . . Eva loved (the Book itself), because it woke in her strange yearnings,

and strong dim emotions, such as impassioned, imaginative children love to feel."

Eva liked some parts of the Bible which she could not understand. "The parts that pleased her most were the Revelation and the Prophecies—parts whose dim and wondrous imagery and fervent language impressed her the more, that she questioned vainly of their meaning, and she and her simple friend, the old child and the young one, felt just alike about it. All that they knew was, that they spoke of a glory to be revealed—a wondrous something yet to come, wherein their soul rejoiced, yet knew not why."

There is something very wonderful and yet quite undeniable in this use and power of Scripture when it passes beyond our understanding.

The Bible brings us, by a broad influence which we cannot define, into sympathy with the Divine Love which gave the Scripture. The sacred words set us in tune so as to resonate in unison with God's truth; they create the mood which is more than a mood, alter and uplift the created sensitive nature, and the joy promised is known and felt.

May not this be the secret of the preciousness of words whose meaning is in part obscure? They serve specially to train and awaken the inward sense to that which is beyond the words themselves. The sacred words pass away in music, but not before the soul is brought face to face with that presence which is greater than all words. We are drawn near to Christ by the accents of the Eternal Spirit; and these accents move somewhat in us which is deeper

than the arguing mind, less disturbed by the currents of the world.

For there are powers in man, parts or movements of his reason, which are truer than that movement which is most often called thought.

. . . . . .

Two children lie asleep, and side by side. They differ in beauty, but they are alike in being beautiful. One is devout thought, the other loving contemplation. These children are visited in their rest by one who cares for them and gave them life. For many weeks it is the first who first awakes. Devout thought welcomes the voice and turns to rouse his brother love, that he may share the happiness of the divine visit. Through thought we come to love.

But there are times when devout thought becomes the drowsier of the two, and sinks in dreamless sleep. Then loving contemplation wakes alone, and is alone with love. He calls in vain on thought, who yet is blessed—a happier Esau not profane—blessed in his brother's blessing. Through love, in love, is love's reward, and there is no need for thought at first to reckon that great prize. Later must thought be transformed to the likeness of love; and thought-in-love shall know the Love that passeth knowledge.

THE MANIFOLD UNITY OF CHRISTIAN LIFE

THE MANIFOLD UNITY OF CHRISTIAN LIFE[1]

IN what follows immediately I express—as preface to a definitely held opinion about *religion*—only the conjectures and impressions of a listener with regard to existing tendencies in the *general* movement of thought; impressions which are perhaps little better than sanguine hopes, such as the real student, punctual in the observation of contemporary learning, will reject as baseless or recognise as more fitly expressed elsewhere. Such impressions are only confessed in order to give shape to my own thought in the latter part of this article.

Perhaps it might be said that the most important, if not the most evident, movement of modern thought is one which at least aims at some reconciliation of idealism and realism. We need a tolerant idealism; and within idealism, a tolerant monism: an idealism which shall make full use of the impressions of experience; a monism which shall find large room for the practical dualities of goodness and happiness, of sin and misery;[2] further a monism which, in its con-

[1] An article in *The Journal of Theological Studies*, April, 1902.

[2] I do not say "of good and evil." That would be to raise the question whether monism is possible at all. Any attitude towards *this* duality requires a more careful statement than can be given by

fident and just assertion of the unity of being, shall do more than find room for, shall exalt, that responsibility of the particular consciousness which is one half of both worship and conduct. The monism which is thus tolerant is not a 'moderate' monism; it is rather one which takes care to make evident the high level at which it is pitched. Such special care is needed in order to allow for the interpretation made by minds to which the Eternal is not sensibly near.

It is perhaps a natural tendency of clear-eyed spirituality to announce what sounds like too near-hand a unity. The clearness which in the seer is due to long sight makes to the short-sighted a suggestion of proximity. And thus the confidence of the teacher becomes a source either of deception or of 'offence' to minds of another temperament or of a lower accomplishment. Monism apparently secured at too low a level either discourages or discredits the cause it has at heart. The practical man knows that his progress depends upon gripping certain distinctions which are proximately of an invaluable truth; the distinction between justice and mercy, between sin and spiritual want, between a transgression of law and a mere ὑστέρησις of perfection; the distinction between God and man which leaves the wor-

way of illustration in the course of another discussion. The unity which resolves that discord is one which overcomes evil by a substantial victory, and not one which makes evil irrelevant by passing beyond the distinction of morals. The moral sense is precisely that element of consciousness which survives within our discord as witness to the final harmony.

shipper rather *solus cum Solo* than *in Solo*. The work of our best teachers is to find the unity in which some of these contrasts are resolved, but to find it far enough aloft; so as to raise us to the high plane of completeness, and not to challenge our sense of limitations in a region which we seem to know. It may be fair rhetoric to speak of parallel straight lines as radii of a circle; but the circle is one of which the centre is infinitely distant. An ultimate and effective monism will have its roots, or perhaps its grappling-hooks, in a full recognition of near-hand distinctions.

A liberal idealism, a liberal monism—it is by these alone that the sure progress, not by any means of spirituality only, but of science also, can be secured. I am on less safe ground when I say that some real progress has been made towards these good things. It may be impossible to point to great works which are an advance in this respect upon old books which still have influence among us. It may be that among the thoughts of others we catch only those which are most sympathetic with our own, and overlook more powerful movements which make for estrangement and conflict. But I am under the impression that this is not the case. There is indeed a lamentable facility of personal separation, and to dissociate himself from some one else is the frequently accepted duty of every eminent man. But still, I believe, there is under the surface a real drawing together of supposed opposites, a real effort of inclusion, a raising—perhaps very gradual—of some antithetical

terms into that light in which they are seen to be complementary. I believe, for example, that the peace which has fallen upon the debate between naturalists and theologians is due not solely to a fatigued indifference which has its share in the effect, but partly also, and in its more valuable part, to a real recognition by science of its own departmental character, to a real respect yielded by spirituality to those limitations which constitute the very charter and strength of science. In the deep places there is a change which makes for conciliation, which ought to be prelude to a new period of activity.

Such changes are no doubt recurrent, and it may be possible to recognise features which belong to each fresh revival of movement. There is first a time when idealism must be almost purely critical. In face of a confident and exclusive materialism—or what is in effect materialism for those who accept its teaching—the first task of idealism must be to show once more the inadequacy of any theory of knowledge which begins at the acquisition of particulars in the world of sense. Not very long ago, I was within hearing of an able physiologist who claimed to be 'conscious' of possessing a brain, grey matter, pyramidal cells, and so forth; and proposed this richly furnished consciousness as the basis and starting-point of psychological inquiry. This was a survival of the speculation before which idealism is bound to be critical. Criticism has indeed in this case to be pushed, like the sword which S. Louis recommended for the layman's con-

troversy with Jews, "as far as it will go."[1] But the worst once over, the critical attitude may be exchanged for one more genial and more hopeful. The idealist aspires to the possibility of allowing for the point of view even of the physical realists, not hoping of course to prove the existence of 'external' things, but seeking to account for our impression of their reality, to give a rational meaning to the conviction and a rational interpretation of the world. To shut up as far as possible the senses as inevitable deceivers, to turn away from the scene of daily experience as unable to contribute to the knowledge of solid truth—this, after three centuries of successful science, is no longer any one's desire. Instead, the idealist accepts Green's account of philosophy as "a progressive effort towards a fully articulated conception of the world as rational." It is a *rational* conception we require, a description in terms of mind; but it is a *fully articulated*, therefore proximately and practically pluralist, conception that we seek; and it is *the world* we are to account for.

Modern scientific thought is on the whole favourable to such an interdependence as we covet of 'outward' and 'inward' knowledge. For ideas of evolution have increased the impression both of the actuality and of the rational character of the world. I am not referring to the more extended view of physical nature opened up, and the clearer percep-

[1] Life by Le Sire de Joinville. "The layman, said the king, ought to defend the Christian creed with the sword only," *de quoy il doit donner parmi le ventre dedens, tant comme elle y peut entrer.*

tion that man is a part of that nature. These tend no doubt to weaken a man-centred conception. It is the notion of ordered change, of history in the universe, which seems to me most markedly to increase the impression of external reality. As a fixed spectacle, the scene in which we live might be thought, or at least spoken, of as a vision, a spectre, a non-significant concomitant in consciousness of what was alone important, namely, the spirit with its value and its history, its distinct process and real events. But the world is no longer for us in any sense a fixed spectacle, a *décor* for our actions set up either lately or once long ago. It is conceived of, if not known, as the result *up to now* of continuous changes; changes of which science knows no beginning, but of which we know, within a certain range, that they are still in progress. We have come upon a scene in which the workmen are at work; and the present position is only the last of many preceding it without break and upon the same plane of change. Rightly or wrongly, the notion of a continuous movement in time possesses our minds. And although logically this may make no difference to the position of realism, it is practically much less possible to make light of a process than of a picture, a process which extends to the broadest features of external existence, and which is, to some extent observably, maintained before our eyes. The moving, growing world is inevitably made more real to reflexion by the knowledge of its movement, somewhat as the growing tree of the Indian conjurer

is a more impressive manifestation than the stiff nosegay flourished for an instant by his English rival.

The world as 'Evolution' shows it is more real; it is at the same time more rational, or lends itself more easily to rationalising. For the mechanical explanations of the inter-adapted whole, instead of making that whole, as was threatened, seem better able to dispense with mind, constitute precisely the best defence of a reasonable teleology. If to 'reason' is given a reasonable meaning, the extension of the reign of law must be an extension of the range of reason and purpose; and the very process itself (typified in the struggle for existence), which was to exclude purpose, is a kind of logical inversion in the nature of things by which final causes become effective ones. The old equivocation on the word 'cause' is justified by the disclosure that purpose penetrates all the details of process with which it was formerly contrasted.[1] We get the result, therefore, that modern knowledge of natural sequences renders nature more stubbornly resistant to an intolerant or independent spiritualism; but at the same time more inviting to a spiritualism which is content to live on terms with 'fact.' The very process which makes general scepticism *less* possible makes rationalism (the search for an intelligible meaning of the world) *more* possible: the world being seen as at once more actual and more ideal. In this way it may be that science promotes the conciliatory attitude we desire.

[1] The *αἰτία* of Plato can really at last be translated 'cause,' for nature discloses *our* 'principles' as *its* operative machinery.

In the noblest science, the science of human history, certainly a unifying tendency is plain. The re-assertion of the primacy of consciousness, the primary importance of the history of thought, has for its object not to disparage but to co-ordinate the record of events, to show facts as making one whole with the convictions of men.

II. The analogy by which I wish to pass to certain points of interest in religious thought is by no means a strict one; but it may serve for suggestion. Can we not recognise a parallel necessity in theology to that which I have conjectured in philosophy; a parallel necessity, and something of a similar effort?

There has been a revival of attention to the inward substance, as distinguished from what were known as the 'evidences,' of religion; a revival also of what some would call subjective pietism in exclusive distinction (a distinction, as I wish to submit, falsely exclusive) from 'Institutional Christianity.' The necessity for greater 'inwardness' has been felt, even apart from the needs of devotion, both by orthodox and revolutionary believers in face of modern difficulties. The latter have proposed to save faith by withdrawing it from the domains of history and criticism; and the former, in revolt against the crude criticism offered by science, have asserted, or ought to assert, that in matters of the spirit the 'inward' must rule our debate; that an unbelieving theology is no theology at all, but an attempt to bar the very beginnings of a science

which can be nothing unless it is, to start with, the description of what is contained in Christian consciousness and experience. There is a revival of mysticism.

This revival, perhaps it might be said, stands at an earlier stage than the parallel movement in general thought. It is still critical, self-defensive. A new attention to the 'inward' tends, at least in some quarters, to a disparagement of external history, of dogma, and of ecclesiastical organisation.

Nor is it only among those who are at all likely to be called mystics that there appears a tendency to set the significant or spiritually valuable in contrast with the actual.

To the unlearned fancy it seems arguable at times that some of the scholars who announce to us the results of critical research are led by something other than the cold light of textual evidence or literary inference. How else are we to understand the marked difference between the advanced teaching of to-day and that which passed current for liberal a few years ago? There has been in the interval no change in the materials, at least no change adverse to the historical authority, for example, of the Gospels. In their totality we have as good reason as ever to believe them authentic records of the earliest Christian conceptions within the main current of Christian life.[1]

[1] The notion that the change lies in something other than the evidence is expressed with less hesitation since Dr. Gore has written from the point of view of real study a statement to the same effect. In the *Pilot*, August 3rd, 1901, he pointed out that in the last ten

Yet now we are asked to give up very much more of that which was lately allowed to be authentic if not true. Is it not possible that some scholars are led to view the evidence in a special way because of the prepossessions with which they are unconsciously furnished; that other scholars with other prepossessions would see the high lights of importance upon a different set of evidential points; or would view the same points in such a way as to reach an opposite conclusion? And among such prepossessions has there never been a finely sensitive recoil from facts as such; a maidenly distaste for that heavy food; a dim feeling that actuality and significance were mutually exclusive alternatives? Can there have been an unconscious objection to particular existences, a preference for spiritual import which counted history its enemy and therefore desired to limit the bulk of historical *credenda?* I am aware that the question will seem to involve a strange inversion. The revolutionary critic stands out rather as one who because of the undeniable difficulties of the history seeks another basis for what may still be faith. But it may yet be that he magnifies the difficulties of evidence, because in his intense and one-sided spirituality he desires to see religion rising superior to records. That spirit would indeed command respect which rated so highly the inward value

years "the advantage to the conservative cause involved in the bringing to light of Tatian's Diatessaron, and in the confirmations won from various sources for the historical character of the Acts—to mention only two points—have had nothing to counterbalance them in the way of positive discovery, so far as concerns the Gospels."

of ideas that it supposed an historical foundation for them gratuitous, and shown to be gratuitous by the very force of the inward thought. "It is so plainly good," we seem to be told, "that men should think Christ rose from the dead, that we have no need to suppose He really did. The principle of economy forbids one to admit a foundation in external events for a belief which is sufficiently justified by its moral value." Of course no one pleads that the heart's welcome of a fact is good ground for declaring its occurrence impossible. The severest critic asks for nothing but sufficient evidence. But the judgement of evidence may be insensibly altered by a dim conviction that what truly matters does not happen, and that what truly happens is of such things as, in Dr. Johnson's phrase, can "neither impregnate the imagination nor enlarge the understanding."

But whatever drawbacks may attend it, a revived attention to the inward foundations of religion is the beginning of all good. In order to define one's hope of progress it may be permissible to describe three possible stages of the relation of the 'inwardness,' by whatever name it might best be indicated, with the more historical and objective parts of religion. These stages might be conceived of as possibly successive in time, and the short and inexact words 'outward' and 'inward' may be taken to denote familiar ideas.

The earliest stage may be one of mutual distrust between the 'outward' and 'inward' schools of believing thought. At various points in the history

of the Church the ecclesiastical mind has shown a jealousy of the claims of 'inwardness,' a jealousy which would be justified if those exclusions which have been already mentioned really belonged to the essence of the mystical or quietist or 'evangelical' position. Whether justified or not, the distrust has often been revived, and has been felt equally by catholic believers and by scientific observers; the distrust, I mean, of the claims of individual experience or intuition, claims of which the offence really lies in some pretension to exclusiveness or singularity, and not in the stress laid upon an inward foundation.

Answering to this is the equally well-known distrust, felt by those Christians who may be roughly called Pietists, of what they feel to be an externalising account of Christian truth—an account which in their apprehension attributes a totally false value to the organisation of a body of men on the stage of human history, to documents certified by outward authority, and a discipline which continually tends to be maintained by political force. The line of division between the two schools is not that between Catholics and Protestants. 'Institutionalism' appeared in full vigour within Protestantism at an astonishingly early stage of its existence; and Quietism[1] has not failed to maintain its place in the

[1] The word is used here not in its historical sense, but because that for which it historically stands typifies for me the most permanent and strictly characteristic element of a large and very varied stream of Christian life. I know that if we are to understand that form of life and thought there is need of a great work of distinction. But I

Church. But the idea that spirituality and corporate life must vary inversely is slow to die. An able writer[1] quotes with apparent sympathy Stanley's conjecture that "complete individual isolation from all ecclesiastical organisations whatever is the ultimate issue to which the world is tending," a conjecture which, if we insist on verbal accuracy, is undeniably sound, but not so if by "world" is meant the Christian people. There is no need to illustrate this first stage, the stage of mutual distrust, in which the one side accuses the other of 'individualism,' 'vague subjectivism,' and so forth, and is accused in turn of what is called 'formalism,' 'institutionalism,' or 'idolatry,' according to the tone of controversy which happens to prevail.

The second stage is a clear advance upon this. It is marked, at least on one side of the old division, by the reassertion of both parts or aspects of Christian life. Both are shown to have equal right to exist. The writers who seek to do the work of con-

am speaking here of its *external* relations; and accordingly use the word which to me seems least coloured, in order to indicate, without description or analysis, that which is in some way or another known to everybody. So long as a technical historical meaning is not given, the word used may for the present purpose stand for just that which the reader knows best in the *region* to which it belongs.

[1] *Church Quarterly Review,* July, 1901, '*Modern Church Going*' —"Christianity is properly incompatible with local worships" [local worship seems to be meant]. "The Divine founder of Christianity seems to authorise a large measure of concession. He created a society and He instituted sacraments. In these was latent the necessity of local and appointed worship. . . . The pure spirituality of the religion was neutralised by the practical needs of the society."

It is as if one should say, "the pure spirituality of the person is neutralised by the possession of a body."

ciliation are not properly called mediatising writers, nor are they found conspicuously in a middle school of Church action. They seek to allow for both sides of the contrast rather than to find a middle line which shall avoid extremes. It is Augustine, the thorough ecclesiastic, who is at home among mystics. It is Teresa and John of the Cross, the extreme mystics, who are cordially Catholic. Nevertheless, at the stage we are trying to define, the conciliatory and comprehensive school does not contemplate a full union of the two kinds of thought. It pleads for the lawful right of two modes of Christian life, to exist side by side in different individuals within the Church. There is much which is of permanent value in such a plea, urged (as it is urged) with moderation. For most Christians will show a more or less marked tendency to one side or the other, and perhaps from the earliest days of the Church there has been a recognition of the inevitable difference.

Yet theoretically this mode of comprehension cannot be a final one, because it seems to require the existence of two sorts of Christians charged with the duty of accepting and expressing the two sorts of Christianity;[1] while Christianity is in fact a

[1] *Two kinds of Christians.* There seems reason to think that great caution should be used in ascribing a doctrine of two kinds of Christians even to those Alexandrian Church-writers who sometimes use expressions which, when quoted in isolation, *suggest* a deeply divided notion of Christian life. Origen, of course (I speak under correction), really supports such a division far less than S. Clement does; and, with regard to S. Clement's 'true Gnostic,' the special polemical occasion of his teaching has to be borne in mind. Sometimes

whole, the whole-hearted adherence of each man to Christ in the body of believers; and the truly normal Christian accepts it as a whole. That conciliation, therefore, however valuable, is not satisfactory, which suggests that there are no Christians, or few, who enjoy, at any rate equally, both sides of the contrast we have so faintly indicated. It shows a tendency which might be called Distributive. It is genial, hopeful, charitable, enlightened. Content with variety as the very condition of unity, it comprises within its view of the Church every real exhibition of truth and life. Nevertheless it will defeat its own object if its geniality makes it echo the secular proverb that 'it takes all sorts to make a world.' The diversity of gifts under the one Spirit is not a diversity which should make faith and love seem ever so little characteristic of one class within the Church, or corporate fidelity and active service a characteristic of another class. Such a state might

what appears like the definition of diverging developments of Christian life may be in truth intended to describe what is simply more and less *fully* Christian.

Such doctrines (of specific distinctions between believers) when taught among the many heresies which appear from the time of the Valentinians to the time of the Cathari, Albigenses, and especially the Pastoureaux, are not in point at all; and this for two reasons. Because (1) all these heresies are avowedly dualistic even in anthropology, ascribing and consequently abandoning a part of man's nature to the evil Principle, and (2) because by regarding the visible Church as simply evil rather than as an imperfect and striving manifestation of good, they lie outside of *Christian* thought. We have been well taught by Harnack (unless I am mistaken) that these dualistic heresies have no share whatever in the origination of sound Protestantism or of any really Christian Pietism however apparently one-sided See Harnack, *History of Dogma*, Eng. Ed., vi. 92 note, and vi. 136.

be compared to an enterprise of the old sea-adventurers who embarked personal merchandise in a common hold. The view we get is not the 'joint-stock' view of Christian treasures. It shows the sum total contributed and held in separate parcels by the partners, and not possessed by a joint tenancy, *a singulis in solidum*.[1] Sometimes a contrast meant to guide the distribution is found and pressed too far, within the original Christian circle, among the sacred writers and first leaders of the Church. We are encouraged with an excess of emphasis—for it is only an excess of emphasis which is complained of—to believe in a Joannine and a Petrine Christianity, as if one of these lacked altogether, or conspicuously, what is characteristic of the other. To the present writer it seems that what might be called the co-inherence of thought among the sacred writers grows clearer with every year's study. But it is little more than an accent which one regrets. The life of Martha and the life of Mary do indeed exist side by side. But it should be remembered that Mary had the one thing necessary, and what is necessary is, in some sense, to be represented in all.

The more profound studies of unity in diversity which the best teachers of our own time are giving to us, are those which will introduce the third stage of our progress. This stage, towards which in every

[1] In Dutch Roman law, each one of four men holding forty acres in partnership might hold a particular parcel of ten acres. In English joint-tenancy (I understand) each of the four would have an equal hold upon every one of the forty acres. This last holding is *a singulis in solidum.*

recurring cycle of thought it is the Christian's duty to press on, is one in which men see that diversity is not a relaxation allowed for safety's sake within unity —a concession to passing needs—but is the necessary foundation for all vital oneness. This deeper conciliation will seek, moreover, the representation of the whole in the part. The members vary that they may cohere. But they vary, quite as much as they cohere, precisely because they contain within themselves a representation of all the contrasted elements of the body. Specialisation of function implies not only community but penetration of life; and it grows precisely in proportion as the individuality of parts is supported by corporate dependence, and corporate strength is constituted in the health of the members.[1]

[1] The idea of unity by diversity of members in a body is not what I have supposed it necessary to mention. What is not quite so familiar (nor indeed *practically* so true and plain) is that each member contains *in posse* the characteristics of all. If the part selected is really natural (*e.g.* a polype or a cell, and not some large conventional division, such as the head or the foot), then it may (very roughly) be said to represent the whole potentially. Specialisation of form and function depends not only (as every one knows) upon co-operation in a body, but also (when the body is a whole and not an aggregate) upon identity of type. The digestive cell has something of the contractility of the muscle and something (often a good deal) of the irritability of the nerve. It is only, so to speak, *per accidens*, only really through special nutrition, that the cells of certain tissues are more effectively and obviously representative of the whole.

In a body of which the life is *intelligent*, though the analogy of organisms, as observed, will not carry us far, and in any case will not carry us all the way, it appears that every member must, in proportion as the intelligence is developed *at all*, have also an *intelligence* of what belongs to the whole. The difference between one kind of Christian and another is really a difference (so far as essentials go) of less and more.

The suggested analogy will not carry us all the way to what is undoubtedly necessary in a *spiritual* organism, namely, that each member, the body's life being a life of reason, a conscious life, should grow in consciousness, as well as in possession, of the most contrasted substantial elements of the life of the whole. In the merely temporal matters of external function, profession, 'work,' there may quite wholesomely be a free and complete specialisation of individuals. But such a conciliation as we desire claims for every Christian not indeed the equal exhibition of every phase of Christian life, but the perpetual advance towards a possession, and even a *conscious* possession, of a full representation of that life in its two main aspects — the outward fidelity of brotherly communion and the inward peace of a unified life; the apprehension of external verities, if they may be so called, and the inward conformity to the law of truth. There must be during this life different degrees in conscious knowledge of the twofold unity for different believers, but the most 'inward' will more and more plainly recognise that he owes the continued exercise, as well as the origin, of his faith to facts beyond himself, and holds it only in communion with the rest of believers; while, on the other hand, every one who relies upon the historic victory of God in the sphere of human experience, or upon the outwardly organised society possessed of heaven-sent gifts, will more and more clearly know that he has his access to the fruits of victory

and his share in the society of grace only through a vitally real inward and spiritual conformity to the unseen Source of both. On the one hand it will be more generally recognised that religion, rightness, progress consist not in the acquisition of a number of wonderful gifts, but in the constitution and maintenance of a single bond, the bond between man and God. On the other hand, it will be seen that this bond or union, this root of truth and virtue, is developed in all the manifold activities of Church life; activities which are holy and necessary not merely as representations of that 'one thing needful' which is behind them, but as the substantial growth of a principle of Divine life, which is itself love, and therefore both active and social.

There will indeed be an inward and an outward life of the individual; but the outward will not be regarded as a drawback or 'concession,' still less as hostile to the inward. The outward also must be spiritual. It will be an activity or frame of life which is the proper clothing of the inward, fit to protect, to drape, and to shroud it; to secure its continuance, to reveal it, and to hide. A man will as soon wish to get rid of this, as in bodily life to get rid of his skin in the interests of the interior organs. There is indeed a skinless life in the spiritual sphere; a life which instead of being really 'interior' (as the saying is) is more properly a life turned *inside-out*. There will be in the Christian a due shelter of outward conduct; and the sources of his conviction and obedience will not be less secure because they cannot

be produced. That life is 'inward' or spiritual which is ruled from within; not necessarily that which is even relatively inactive in the sphere of sense; and accordingly we find even in practice that it is Mary nowadays who accomplishes the Martha tasks—Gordon who rides to Khartoum, and Westcott who mediates in industrial war.

III. The intimate and inextricable co-existence of the inward and the outward in the economy of grace is seen in fullness in the New Testament. It is so close there that the facts of what may be called external revelation are expressed in terms of consciousness, and the facts revealed in consciousness are confirmed in terms of history. This is no mere use of double names for one mental change; it is an indication of the real unity of the Christian and that divine Life in which and by which he lives. It seems to follow that the scriptural basis, or earliest record, of the doctrine of the Holy Trinity is to be looked for as it is expressed in terms of Christian consciousness. As the Bible and indeed all the simplest and most energetic Christian writings within one's reach are familiarly studied, the correlation between the Christian spiritual condition and the 'external' revelation of the Trinity becomes increasingly clear. This means not that the conception of God existing as Three in One is a mental externalisation of a fact of consciousness, but that the fact of consciousness, namely faith, is nothing else than the existence of God in Trinity subjectively considered. To describe faith is to give the subjective version of the Being of

God: for faith is nothing else but the effect in men of God's being what He is.

Faith is the operation of the Holy Spirit. Thus it is described and accounted for in Christian language. The presence of the Holy Spirit is referred to the being of the Son and His relation to us. It is because God is the Father the Son and the Holy Ghost, that we know the Son by the Holy Spirit bestowed on us in and by Him; and knowing the Son, know Him as the Son of the Father. The self-communicating nature of God, as described in the doctrine of the Trinity, is apprehended as active in the experience of faith. Such a statement, if it were proposed as a proof of the Being of God, would be open to the charge of being an argument in a circle. I set it down only in the attempt to show how in the Scriptures and Christian language the Doctrine of the Trinity, conceived as external, must be sought in terms of the Christian consciousness. Faith is the Trinity affecting and acting in man. The knowledge of God is His Presence. This consideration, moreover, affords a balancing support to that mode of describing our access to the truth of the Trinity which speaks of it as effected by an inference from the Incarnation.

Our Lord, we have learnt, was seen to be God and man; to be God, and yet to speak of God as One over against Him. Thus we are told the passage was made to the conception of the One God as existing in twofold Personality, self-regarding, self-obeying, self-dependent, self-derived.

It is the passage to the truth of the Third Person which is sometimes less clearly expressed in this method of exposition, so that it sinks almost to the rank of a corollary, following by no very clearly necessary transition from the acquired truth of Duality.[1]

To this method, then, of explanation of the doctrine as arising from the contemplation of the Incarnate as external, a figure in Divine and human history, it is well to add such considerations as we can which show the doctrine as arising from the experience in faith of God within.

Further, as faith is thus the result in man of the self-communicating nature of God, we see that the existence of faith is only accounted for by its content; we only know why there is such a thing as

[1] To S. Paul, for example, the threefold distinction was (I submit) not a conclusion drawn from Scriptural authority, but the necessary form for a knowledge of God which had become aware of itself. I might here add that those frequent passages in the Epistles which are twofold in form are not incomplete references to the Holy Trinity stopping short at the Second Person. They refer to the distinction or connexion between God in Himself and God Incarnate in Christ; a relation which is necessarily one of duality, because it lies across the line which separates two terms which can never be more than two, namely, God and all that is not God. But these references to God and God-in-Man involve the complete doctrine of the Trinity for all who, with the Apostle, are accustomed to think of the Holy Spirit as the agent of Incarnation and of the Lord's sacrificial life, and the cause of our union with the Incarnate. For them the Holy Spirit is not a conclusion of the creed on the far outskirts of reasoned inference, but the near life of God, the earnest in hand, the experienced reality in virtue of which the creature knows that which is beyond experience, a ground and not a result only of inference. In the Acts the power and presence of the Holy Spirit are facts available for evidence, not to be inferred but to be alleged.

faith, by hearing what it is that faith reports. Its being, that is to say, must be explained by its message; and the message itself is conveyed in terms of that inward condition which is faith itself.

It is useless therefore to search for statements of the doctrine in a distinctly historical or externalised form within the documents which spring from faith itself; useless precisely because such statements are implicit in the account of the state of believers. You cannot describe a Christian except by naming or indicating Father, Son, and Holy Spirit.

Here is a case—the case of Christian illumination—in which knowledge is not the result of a partial compilation of particulars, nor even only an attitude or opening of the spiritual *sensorium* towards the reality which is to be known; but rather *is* that reality subjectively considered. Faith is the result in us of God being that which He is. The fact that God is known to be is accounted for only by the self-communicating form in which His Being is.

Once again let me say I am proposing no proof of the Being of God,[1] but showing in what direction

[1] Yet the vice of a circular argument does not attach to the contention which might be based upon the historical fact that Christian faith exists in consequence of Christ having been on the earth. To His life of thirty-three years must be traced this psychological fact of all the subsequent ages. Men have been caused by Christ not to accept the statement that God is, but to *believe* in God; to be sure that they truly know Him. And this result Christ effected by inviting men to contemplate and trust Himself; and yet the effect is that they believe not at all in a human personality of their teacher, but believe with an inexpugnable confidence in God and God Incarnate.

the Doctrine of God must be sought in the most spontaneous Christian utterances. But there may be a hint by the way of the reason why our faith, since it is known to itself as the Presence of God inwardly operative, is not strong or weak in proportion as it can or cannot describe itself to the world. The fact that its content is its explanation shows why it is equally impossible to prove it and to give it up.

Such considerations, wearisome I am afraid in form, may be illustrated by many passages in S. John. For example, John xiv. 20, taken in connexion with John xiv. 11 and the whole section, is at the same time a description of Christian consciousness and an announcement of the Holy Trinity. "In that day ye shall know that I am in My Father, and ye in Me, and I in you." "Believe Me that I am in the Father, *and the Father in Me*" (*v.* 11).[1]

The 'day' is the day in which the Comforter shall

[1] The significance of these words, as teaching the eternal and necessary co-inherence of the Divine Persons, will not be obscured by the teaching of Dr. Moberly with regard to other words like them (John x. 30)—teaching which is not less directly applicable to the passage we are now considering. He emphasises the fact that such words were spoken by Christ God-man, and so as to be true of Him in every regard. "Those great words," he writes, "'I and the Father are one,' are spoken by the Incarnate, the Christ, the Son of Man, in time and in place and through human brains and lips, not simply across infinities by the eternal Logos" (Moberly, *Atonement*, p. 99). By reason of the singleness of our Lord's identity, that which is true of the Word eternally becomes true of Him existing in the reality of created being. It is this very fact, of course, which constitutes the salvation of creation and the true life of man, who is *nothing* or dead just so far as he is not in God.

have come, that One who, by all the analogies of our Lord's speech, must be one and co-equal with the Life which He reveals.

"Ye shall know"; it is, if one may say so, a statement in psychology. And what is by the Spirit known shall be, on the one hand, the co-inherence of the Father and the Son (by comparison of *v.* 11), and, on the other hand, the indwelling of the Incarnate God in the believer. The whole 'external' doctrine of the Trinity and of the Presence of Christ is thus set out in terms which are nothing but the explicit description of the condition known as faith.[1]

The fact suggests to us a twofold conclusion; first, that God is not only knowable, but the One only knowable. The knowledge of anything is inexplicable. Of God alone can it be said that we not only know Him, but know how we know. Faith is the example *κατ' ἐξοχήν* and the key of all knowledge; for faith explicitly discloses that unity and difference between the knower and the known, in which all knowledge consists. And secondly, knowledge is a community of life. "Because I live ye shall live also." "In that day" (the day of a common life, a life in us of which Christ's life is the cause) "ye shall know." We learn therefore the same proposition with another accent. Since knowledge comes by life, it is to be remembered that life

[1] John v. 20, Jude 20, 21, are passages which immediately occur as of the same kind, the object of description being the believer, while the doctrine of God is disclosed.

will issue in, or become, knowledge. Community with Him who is the Knowable involves an exaltation of the consciousness. The old questions of benefits received *ex opere operato* die away. They were dangerous only so far as they were pleas for a mechanical, physically secured, state of supposed salvation. They lapse when it is seen that the work of God is to know Him, that the Life is of men the Light.

IV. I have pursued too far what I intended to be a merely preparatory paragraph, leading to this opening, viz. that since the law of correlation lies at the root of revelation, belongs essentially to God's disclosure of Himself to man, any account of matters connected with revelation will be safer and wholesomer the more clearly it indicates that well-known correlation. And from this I wish to go on to certain special inter-relations of various aspects of revealed truth, the remembrance of which tends to reduce the mutual mistrust which is so astonishing and so destructive an element of Christian debate. I have already more than sufficiently shown the main line of division as I imagine it. But there are further divisions which are not less important. And, besides, in order to manage any reconciliation upon any special point of misunderstanding, it is necessary to have made a large and habitual and varied preparation of the ground. A direct and isolated effort, for example, to recommend inward and personal apprehensions as balancing an ultra-ecclesiastical mode of

thought leads a friend to start in alarm as from an untrustworthy Quietism—and there may even be good grounds for alarm. The opposite case is well enough known. The consequence is that there are minds for which any account of Divine promises as fulfilled in personal experience is open to suspicion, and others for which the recognition of the fulfilment in Sacraments and in the real growth of Holy Church seems the mark of a gross and carnal misapprehension. It is only by large and slow movements that we can reach the point where men of both tempers will wait for God's direct loving-kindness in the midst of His Temple.

The Holy Scriptures themselves have not always been used in a way suited to check the tendency to separation and to mutual distrust. And yet in them are to be found both the terms which cover the extreme varieties of real Christian thought, and the nexus which should bind them together.

There seems indeed to be no well-defined variety of Christian thought outside Scripture which is not to be found also within it; and this is not due to a deliberate adherence in all ages and quarters to the words and reasoning forms of the sacred writers, but seems to spring from the nature of the case and to constitute something like a minor support for the unique authority of the Canon. It appears to me that, together with endless variations of degree and of combination, and no doubt also many forms of thought which my own does not allow me to apprehend, there are scattered up and down the Bible

statements which belong to every possible order of description.

For example, leaving aside those which are historical in the ordinary sense, some are in terms purely external;—"heaven opened"; the Son of Man "coming" to the earth; "a great white throne"; and "the nations gathered small and great." Some are in terms of spiritual mystery;—"abide in Me"; "the way ye know"; "we with open face reflecting as a mirror doth the glory of the Lord are changed into the same likeness." Many are in the ordinary language of moral direction;—"be ye kindly affectioned one to another"; "rejoice evermore"; "so far as the event rests with you, live at peace with all men"; "pray without ceasing." So various are the modes (to use a musical term) in which the Divine melodies are set, that each in turn absorbs our taste and attention and puts the others out of memory, out of contact as it were with our minds, just as a different key, and still more a different mode, seems to lie in a separate world of music from the one to which our senses are for the moment yielded.

But we have also cases in which the many various modes of description are employed with regard to one substantial fact of spiritual life, so that we possess a kind of type-combination or normal platform,[1] by

[1] 'Platform' is used here in its older sense of 'ground-plan'—a diagram in flat as contrasted with an elevation or a drawing in perspective; the sufficient indication of the form and especially the foundation of a future structure, *e.g.* of political action. This sense is found not only in Shakespeare and Hooker and Bacon, but as late as Pope and even Burke, who says that ministers should be "capable of drawing out something like a platform of the ground which might be laid for future and permanent tranquillity" (*Conciliation with the Colonies*)

reference to which the other scattered informations may be grouped in relation to one another. Such a case is that of Baptism. Baptism is described within the New Testament under at least five or six aspects, in terms belonging to as many different modes of description.

1. It is *a heavenly mystery*, 'heavenly things,' beyond the belief of Nicodemus (John iii).

2. It is *a gift of Christ*, the Son of Man, or a result of His ministry on earth; and in some sense also an element, or derived from some element, in the Incarnate Life. The Baptism in Jordan is typical of it, but the Lord's Death is in some true sense specially connected with Christian baptism, as its source and its reality.

3. It is described also sacramentally, as *an ordinance for obedience*. It is 'baptism by water,' it is the appointed way to be saved, and associated as such with repentance. "Repent and be baptised." "Born again of water."

4. Once more it is *a spiritual experience*, or at least a spiritual event. "Born again of the Spirit." "Baptized into His death." "Ye have received the Spirit of adoption."[1]

[1] The spiritual and moral experiences referred to are not put forward as being the only ones derived from baptism which is at the root of the *whole* life of grace. They are thought only to be specially *interpretative* of baptism; somewhat in the same way as miracles seem to be specially *expressive* of God's presence in a world the whole of which is equally with miracles the creation of His power. Both in creation and in grace we recognise within the one great effect special parts which are fitted for the more articulate and luminous *exhibition* of that power and love which support the *whole* effect to which the expressive parts belong.

5. In correspondence with all this, it is *a moral renewal*, and leads to a certain moral temper. He who said "Except ye be baptised" said also "Except ye be converted and become as little children." Further, this change both as mystical and moral contains certain social implications. Baptised into Christ we become 'members of one another.'

6. And lastly, and as part of that which precedes, it gives *a rule of life;* it requires certain suitable actions as result and security of the moral temper and of the mystical incorporation. "Lie not one to another," "seeing ye are members one of another," "seeing ye have put on the new man"—a 'putting on' of Christ which is elsewhere referred to baptism.

Such, very scantily represented, are some of the modes in which this one fact of baptism finds description in the New Testament.

V. In these modes—it is the very proposition to submit which so exacting a preparation has been made—we do not find rival descriptions of the matter among which a man must choose his own. To start with a limited plan of what Christian writings ought to say and must have said, and then to reject, as unauthentic or secondary or interpolated, modes of expression which do not fail to fit but fail to coincide with the critic's chosen mode, is to abandon any use of an ancient document for the *essential* improvement of one's own mind. By this method of use it can only amplify the contents of one's thought in its present shape; it can do nothing to make the

mind capable of a fresh manner of acquisition. It cannot add perspective to our ground-plan, or solidity to our picture, or movement to our apprehension of solidity. Here again I am a little careless about excluding the charge of circular argument. It is enough for my present purpose that the opposite way of thinking, which measures the extent of real Scripture by the conformity of passages to a pre-conceived model of thought, equally involves an argument in a circle, and includes in the circle a much smaller range of interest. It is every way wiser, when we find various modes of thought in a document which possesses the authority of ages, to seek to gain sight of an object upon which all these thoughts might properly converge; and not, till we have shown this to involve an impossibility, to exclude from the record all that does not echo the *kind* of statement we regard as normal.

We are not, then, forced to a selection among mutually exclusive alternatives: to say, for example, the new birth is not a sacramental event but a personal experience; it is not a gift of God in Christ but a moral conversion of the will; it is not a recognisable Church ordinance but an unspeakable and wholly incalculable operation of the Spirit. We have rather to consider the different expressions as various instances of the emergence in thought of a range of reality which has its continuity in the personal life of God made man, and its unity of application to us in the expressed will of God in Christ.

VI. Among these various forms of statement a

certain series is found forming an organic whole, in the third chapter of S. John; a chapter which contains not only the relation of a particular incident in our Lord's life, but the form given in the Fourth Gospel to the whole teaching about Baptism and regeneration with respect to one part[1] of its meaning for man.

The movement and growth of the series of statements is such as to yield a kind of law by which to consider others which appear in other places.

The statements do not appear in the ideal order of origin; and there is reason for believing that the actual order of their development is as much needed for the removal of our difficulties as is the recognition of inter-relation and dependence among the various modes. In a problem of kinematics (in which the law of movements is studied without reference to the conception of force or the nature of the moving body) it is theoretically indifferent at which of several points in a given system an investigation is begun. But the practical success of the investigation often depends very largely upon a happy selection of the point of origin. Something of the same kind may be true in the more difficult inquiries of morals or of spiritual life. Not to recognise transition at all is to be condemned to ignorance. But recognition of transition and even a knowledge of its law may not bring so much advantage as is possible, unless

[1] *One part.* There is, for example, no teaching of the mystic *death* of baptism, nor of the community of life with other believers which it effects; and the fact that the new life is that of a member of Christ is not *explicitly* indicated.

the study of the facts begins at a suitable point. It is precisely in the Holy Scriptures, and above all in the words of our Lord, that a correct discernment of this point is to be recovered in face of a systematic theology which necessarily tends to proceed from the point which is ideally fundamental in the judgement of a school or an age. There are few changes more revolutionary in personal mental experience than the change from Protestant theology to the theology of S. Athanasius, and this in spite of a coincidence of teaching upon points of substantial debate among Christians. The difference is largely a difference of the point of origin. Something of the same revolution which takes place in the student's mind when the Greek theology is opened seems to have been effected or vigorously attempted by de Berulle in the religious thought of France, and that in the same way, namely, by restoring the origin for theological investigation to the Athanasian point, the Person of the Incarnate Word.

As the point of origin for us is the Person of the Saviour, so the point of origin for our Lord is the need of the man who comes to Him by night, the need of light, the condition of vision. A detailed comment on the incident of Nicodemus (so far as it lies within my capacity) is not desirable for this paper. The significance of the Pharisee's character; the practical and moral import of birth as a change fundamental, indispensable, and beyond the recipient's power; the *direction* in which we should look for the meaning of the figure of birth; the

reference of the change to the action of the Spirit moving in sovereign independence and bringing the subject into the same law of freedom—all these we pass over, or rather we accept all this taken together as the starting-point, for it is the point of origin chosen by our Lord. He begins with the necessities of the human, alienated person. He passes from the change which must take place in him to the Divine action which causes the change—to the movement of the Spirit. He declares the characteristic of the new life which is added to the nature derived from fallen humanity.

But from all this, so high and eventful a mystery, He speaks of a transition which is needed to 'heavenly things' (*τὰ ἐπουράνια*). All that has been said is in the region of rudiments. How shall the man who finds these too high for belief, these earthly things (*τὰ ἐπίγεια*), pass to the revelation which awaits him? "How shall ye believe if I tell you of heavenly things?"

What are these *ἐπίγεια* and *ἐπουράνια*? It is plain that the earthly things are not the physical movements which our Lord accepted as the image of the Spirit's free action, nor the water, taken by itself, which is the instrument of baptism. For Nicodemus lacked faith concerning the 'earthly things,' and these facts of physical experience make no demand upon faith. The 'earthly things' must comprise the whole mystery of baptism so far as our Lord had disclosed it. They comprise the new birth, the birth from above, by water, and by the Spirit, which gives

entrance to the Kingdom of Heaven, and spiritual being to that which was flesh, born of the flesh, *i.e.* the natural man with all those natural powers which remain in him in a fallen state. But if the whole mystery of regeneration, even the action of the Holy Spirit as it works manward and in man, if the unspeakable inward change of baptism, quite as much as the sign of it, is in some sense among *τὰ ἐπίγεια*, what are the heavenly things? The reality of the new birth in the individual, too high for selfish or worldly conception, too hard for an ungenerous or unexercised faith, is still but the earthward, 'lower' side of a Divine mystery. What is its higher side, the heavenly things of which our Lord had not yet spoken? *πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε*;

The heavenly things are those transactions in God Himself which are first the timeless original, and then the historical gift, and to the end the primitively new fountain, of the whole life of Grace. We are taught by our Lord to discern in them two parts which He teaches in the order of our discovery, the reverse of the order of their origin. Starting from man as he is by nature, and man as he is dealt with by God, the Lord passes to the life of the Son. From Grace which is the life of Christ in us[1] we are led to that which is nearest, the life which was in Christ Himself before He took us severally to Him-

[1] It is remarkable that in this place it is not stated that the new birth is a birth into or in Christ—a truth so clearly taught afterwards. It is indicated in the words 'no man hath ascended.'

self, the life of the Son Incarnate. This is the near border of the heavenly things, the reality whereby God entered in sovereignty into human nature, sanctifying it in perfect obedience within His own personal life. That this, the Incarnation and humbling of the Word, is that to which our faith is first to pass is indicated when our Lord, immediately after the words "How shall ye believe?" adds "And no man hath ascended into heaven, but He that descended out of heaven, even the Son of Man," Who is also to be lifted up and to draw men from below to receive eternal life. This, then, is the first-seen heavenly counterpart and cause of man's new birth. His new life, his entrance to the Kingdom, is connected with a mysterious coming down of One Who is from heaven and yet in heaven. And as He Who descended alone ascends, we learn not obscurely that they who ascend (εἰσελθεῖν εἰς τὴν βασιλείαν) ascend in Him, Whose descent and suffering death are cause of their life and exaltation.

The incarnate life, existing in earth and heaven, raises men from earth to heaven by the return to heaven in their nature of Him Who came down, and in Whom the believer has life eternal. The mystery of individual regeneration, then, so wonderful in itself, finds its heavenly foundation in that which is the regeneration of humanity, the 'descent,' suffering, and triumph of God in Man. From this is transition to deeper altitudes of the same mystery. Beyond and above and older than the Incarnation is the purpose of God concerning it. That is to say,

there is a Divine counsel which caused the Incarnation, even as the Incarnate Life is the operative counterpart, the ἰδέα and αἰτία of all our life of grace. This Divine cause or principle our Lord indicates, when immediately after the words last quoted He says, "For in such wise God loved the world that He gave His Son, His only begotten Son, in order that every one that believeth on Him may not perish but have everlasting life." He Who descended, Who is lifted up, Who ascends, the Incarnate, is seen further to be the Son, and to be given (*v.* 16) and sent into the world (*v.* 17).

Here, then, the third point of light is plain: and the three appear moments in one sequence of mercy. The 'earthly' salvation depends on the Incarnate substance of life, and this proceeds from the Divine purpose of love; and all three moments are preserved in the power of that life and love, so that the Father's gift of the Son is perpetually new and remains as primitively original as was the freshness of the virgin birth in fulfilment of the Eternal purpose; and the life of the regenerate continually receives that unspeakable gift, not as by some ancient title of registered privilege, but by ever-new dependence upon unfailing mercy—the sure mercies of David.

In these three luminous points we have (as in star-pointers) a line of direction for further search. This enables us to add at once a fourth, which follows regeneration in time as that in time follows the life of Christ. This is the 'experimental' conscious

apprehension of the privilege of new birth; the development of that gift, the 'entrance to the Kingdom.'

So far perhaps (on the special thread of our present thought) we are led by the incident of Nicodemus. But in order to complete the briefest survey, we attend further to certain other statements of the same mystery. For within our Lord's words we have (as has perhaps been already said) one further point which becomes in practice two. It is the reproduction in temper of the birth-gift, its substance shown in a voluntarily and resolutely chosen 'tone'; it is the becoming as little children. We have the truth of *character*. And further, this is secured by acts of obedience and service of which it is itself the root, and like all roots nourished by the leaves to which it gives birth. We have the truth of *habit* forming character and affording proof of it.

The divisions, then, into which men's thoughts naturally fall are all represented in the Divine teaching. They are represented in their order of discovery, a discovery which starting at the making of a Christian proceeds upwards and downwards in time. They may also be resumed in the order of their origin. In this ideal or formal order we have:—

1. The mysterious origin of the heavenly things. It is an event or an element in the Divine life, a determination of the Divine mind. "God so loved the world that He gave His only begotten Son," offering Him to faith as the substance of salvation.

2. There is an event in the life of the Word, in

His mission; involving, including His Incarnation. "He that came down from heaven," the Son of Man through Whose uplifting on the Cross comes salvation and eternal life, shows in the transactions of time the law of an unchanging counsel.

3. There is a sacramental bestowal of this life: the result of the coming down. A man is born of water, born of spirit, even as he was born of flesh; born from above.

4. There is an inward spiritual experience. By the Spirit, viewless and free as the wind, he also who is born of the Spirit is raised to a law above that of physical determination. His life follows the movement of God. He sees, he enters, the kingdom of God.

He that is baptized and so saved, born again, born from above, brought into the law of the Spirit and the kingdom of God, is also to become *conscious* of the heavenly condition, and the process of development may take time or be accomplished in some marked event. The spirit of regeneration becomes known as the spirit of adoption.

5. But further there is to be a conformity of will and temper and character. "Except ye be baptized" is answered by "except ye be converted and become as little children."

6. Lastly, the necessary security in action of the above, the habitual and specially accepted duties which cultivate and fulfil the moral temper of children, also find their representation in the Divine teaching. The new-born must serve one another, "in honour preferring one another."

Briefly along this special line there are these things: (1) the heavenly gift of the Son, (2) the Incarnate Life within which the Baptism in Jordan itself is a typical representation of the downcoming to fulfil righteousness, (3) the Sacrament of Baptism, (4) the spirit of regeneration and adoption, (5) the temper of humility, (6) the practice of obedience.

Now it is precisely upon these points, taken severally, that the actual 'schools' of religious thought are supposed to lay stress, and sometimes almost exclusive stress; are supposed, that is, by those who (in each case) stand outside them. The result for confusion is almost the same practically as if the outside judgement were in each case just. Each point is seen as exalted not by showing its causal and necessary relation with the whole, but by obliterating or disparaging the rest which go to make up the whole.

(i) Emphasis upon the first alone is attributed to no definite school; but it is represented, nobly and well, by a certain temper amongst us which stands sufficiently apart, and is indeed perhaps the salt of our mental life. It is the temper which broods voicelessly upon the deep unnameable, or reports to us its acquisitions of light only in reverberating salutations to the Immensities and Infinities, the Silences and Powers which lie aloft, below, beyond our knowledge. In devotion, this, which is indeed the one thing needful, has sometimes almost reached an utterance for some souls—almost at any rate afforded a guidance—in the call to the Divine Cloud,

to the treading down of all thought under the 'veil of forgetting'; or in the more warmly breathed invitation of S. John of the Cross to come forth into the Dark Night, to essay the Ascent of Mount Carmel under the stars or in the starless gloom. This holy temper is at home with the prophet in the deadness which was vision; it watches as did Abraham when the horror of darkness settled upon the accepted sacrifice of covenant. In worship it offers its voice of music for a clue to secrets unexpressed; in agnosticism it has its reverence and awful yearning. In positive theology of a less tentative tone and of a less inward and formless meditation it is apt to pass into a teaching which affects us as being reversed in position, as resting upon the clouds, starting with an immense series of masterful definitions of the infinite and indefinable for which we are shown no authority, and which are proposed rather as the base of new structures of creed and commandment than as the apex of a building.

That is the temper which longs for the 'heavenly things,' which would in a certain inexpressible love and dependence become aware of the unending and always unspeakable gift by which the Son becomes ours from the Bosom of the Eternal Father. It is amiss only if its love for the One is nourished by contempt for His manifestations; if, as in the agnostic, reverence for the Silences is allowed to disparage the words which have reached us thence; if, in the mystic, the rapture of the Dark Night is disturbed by thought of an Incarnate Son of

Man ;[1] if, in the dogmatic, a train of self-multiplying definitions is allowed to grow without check received from the historical life of Jesus, or the discoverable needs of men. Briefly it is the *beginning* at this point, which is only formally and in idea a starting-point, which sets us wrong. Our safe course begins with Jesus, His words and Himself; and from Him revealed passes upward to the Father Whom no man hath seen, and down to the august institutions Christ has created, and the hearts and lives He claims to inhabit and to command.

(ii) The second stage is that of the Incarnate life. Of this it may be possible to create a study which refuses to follow the actual developments of the Life it regards. Pausing in the naturalistic study of the actions of the Son of Man and of His character, judged as the character of a man among men, it becomes fruitless for human society just because of its refusal to know that which our Lord has Himself told us of His pre-incarnate life. The study of Jesus, artificially freed from all that He Himself claimed of oneness with the Father, artificially separated from all that He Himself created of social effort, may enable us to set up a standard of conduct under the shelter of His name, but it will not guide us to the knowledge of Him as He breaks the power of sin. Such an isolated study perhaps belongs to no one. If it did, it would probably

[1] This is not the case, I need scarcely say, with S. John of the Cross. He, like S. Bernard, is one who sings with the Bride in the Canticle, and in the darkness of natural solitude expects the discovery of Christ the Divine Lover.

claim different names according to the accomplishments and tastes which nourished it. It would be 'Bible Christianity' in some circles; in others it would be 'a thorough-going historical reconstruction' of the Saviour freed from all additions made by the Empirical Church. Its characteristic word might be: 'Theological dogma, mystical reverie, are alike unnecessary, and sacramental organisation mischievous. The true Christian is he who asks what Jesus did.'

(iii) In the third place we have the Sacramental doctrine, the mind turned to events in the Church which extend to us the life of Christ. Along this line comes all that Institutional Christianity which has already been referred to. This, with its avenues on either hand, is for many the most practical basis for Christian apprehension. In the mystery of her station as the bride of Christ; in the social achievement which she continually wins; in the great structure of worship, dogma, law, of rite and sacrament and guarded Scripture and common prayer; in her unbroken sequence of hierarchical succession; the Church as seen on earth with her treasure of history and her opportunity for the future is moreover, as we saw, full of avenues to that which is high and to that which is inward, and personal, and obscure, and of daily need. The life of God is the known substance of the Church's actions; and these in their turn secure not merely the fixed and finished foundation, but the constitutive and perpetually energising law of personal faith and personal obedience. But

even the ecclesiastical temper may be confined and made mechanical. There might be—those who stand outside say there is—a 'High Churchmanship' which should dwell exclusively on the sacramental glories and privileges, while forgetting both the Divine origin and the personal development of the gifts bestowed; which should guard the succession of a hierarchy without remembrance of the mission of Christ, and should adorn with symbolic reverence the mysteries of His Presence without seeking Him either in heaven or as He is in men "the hope of glory." Of such a Churchmanship the word might be: 'History is unprofitable and prophecy departed. Beware of a merely subjective pietism or an exaltation of secular enterprise: preserve the due sequence of rite and the integrity of authority; and you shall be a real Christian because bonded into the real Church.'

It is difficult, at least when sympathy is alert, even to imagine such a mechanical Churchmanship, or to express its imagined cry without using the very words which save it from isolation. It passes soon into the right institutionalism which says, "Dwell in the land, and verily thou shalt be fed"; "we wait for Thy loving kindness, O God: in the midst of Thy Temple." And this because the 'institution' we deal with is itself living, not an organisation but an organism, not a corporation but a body.

We have perpetually to guard against the substitution for it of an earthly association defined either by the natural powers of political force and expediency,

or by theories drawn from nobler sources and relying upon nobler motives, but still not of Christ. But we shall ill serve the spirituality of the Church by distinguishing, so as to distribute, its organisation and its inspiration; by proposing, for example, to add to the ministry of office a ministry of *χαρίσματα*. This is to condemn the office to deadness. Whereas in the old covenant the Priest and the Prophet stood over against one another, in the new their functions are united and are shared by the whole Christian body; so that the authority is inspired, and inspiration is subject to authority: the spirits of the prophets are subject to the prophets in the order of the Church, because the order is informed by the Life-giving Spirit.

The third head, then, taken exclusively, would be the province of a mechanical ecclesiasticism, recommending us to avoid on the one hand the labour of criticism, and on the other the mazes of 'morbid introspection,' so as to rely simply upon a so-called 'obedient' reception of the appointed ordinances. It tends to a reduction of individual liberty. 'Put yourself in my hands, and I will see you safe,' often represents its aspiration, which thus runs the risk of robbing God of live souls and making His kingdom poorer by precisely the number of automata manufactured.

(iv.) The fourth head is that of spiritual experience. It is mystical in a different sense from that indicated above. Here is the mysticism of S. Teresa or S. Catherine of Siena, as contrasted (and it is a real

contrast) both with the mysticism of Pseudo-Dionysius or Ruysbroeck and with the theological rapture of S. Gertrude.

It is of this that those who cannot claim to know Protestantism have accused the Protestant temper in one of its great varieties. If there are teachers who regard it exclusively, their representative word might be: 'It avails not to say that you believe the revelation of God's purpose; it avails not to worship the Christ of history in the past; least of all does it avail to have received the sacraments of the Church. The real Christian is he who is aware of Christ within himself, who *feels* the spirit of adoption. Such an one needs no other test: he depends upon no companionship or authority. He has the witness in himself.'

Something of such a temper is said to be in the Spiritual Christian of the great Alexandrians; something which may be supposed to look like it in certain parts of the varied teaching of S. Augustine.

[1] S. Augustine makes the study of Scripture 'the path towards love.' He may be *represented* as stating a corollary which is by no means required by the conception of this end of Scripture, viz. that the man who has laid hold of the end may dispense with the means. So in *de Doctrina Christiana*, i. 39, "Homo fide spe et caritate subnixus eaque inconcusse retinens, non indiget scripturis nisi ad alios instruendos": quoted by A. Harnack, *History of Dogma*, iii. 204 note. But in a general view of the treatise *de Doctrina Christiana*, this appears as a practical proximate statement of experience rather than as a definition of an abiding relation between Scripture and Grace. A man may observe, as the Saint does, that in point of fact some believers for their present spiritual requirements grow to be independent for a time of the letter of Scripture—"Multi per haec tria [fidem spem et caritatem] etiam in solitudine sine codicibus uiuunt; perfectum aliquid tenentes"—they need not turn to texts. But this

It has its great attractions, its great temptations. We have only to urge that its true life and safety lie not in isolation, but precisely in dependence upon those things which in our thought precede it. It is the realised acquisition in consciousness of that which is substantially bestowed in Sacraments; of that which stands fast in Christ, the Christ of history and the Christ of prayer; of that which has its ever new fountains in the deep love of God. And it leads on to that which follows, the Christian temper, the Christian activities.

Unless it draws its streams from revealed truth and spreads them out in social service, the inward devotion is insecure and may become only the involved admiration of self.

But it is difficult indeed to conceive an inwardness which should be both sincere and mistaken. It is with this as it is with 'Churchmanship.' The nature of that which is believed saves the belief from stray-

does not imply that Scripture as a whole is not entirely required for spiritual life as a whole and for its continued advance.' Note on that point S. Augustine's tone in *contra Faustum*, *e.g.* in lib. xiii. cap. 18, "Abiciant ergo qui crediderunt omnes libros per quos factum est ut crederent." Such, he represents, is the inevitable conclusion of the opponent's argument. But in this case what becomes of the Gospel, "Nam si hoc uerum est, cur uel ipsum Euangelium Christi a fidelibus legatur non uideo. ante fidem quippe inutile est . . . post fidem superuacuum." The conclusion of an unread Gospel is for Augustine a *reductio ad absurdum*. Harnack adds that in *de Doctrina Christiana*, book i. cap. 34, Augustine "borders on the belief of Origen that the Christ of history belongs to the past for him who lives in love,"—a statement which ill reflects the noble words of that chapter where the Lord's words in John xiv. 6 are paraphrased thus: "per me uenitur, ad me peruenitur, in me permanetur." The Christ of history was not known to Augustine as a person apart from the Christ of love.

ing. The Church approached as a structure turns out to be a Heart; the prayer which is cultivated as an individual treasure turns out to be a Community. All (and it is our very plea which can scarcely be suppressed even in the attempt to sketch an imagined exclusiveness), all is in the inward fidelity, all is in the honest Churchmanship, all either by way of seed or by way of flower or fruit.

But, we may be asked, if the whole process has to take place in consciousness and in moral discipline, is not the sacramental system gratuitous? To those who make this objection from the point of view of Protestantism it might be enough to say that the same objection lies against the memory of our Lord's life. Of those who take what is called a broader ground it may be asked in turn whether the cause is superfluous because of the indispensable character of the effect? And if there is a work for consciousness, will it not be precisely the work of knowing the causes since the effect itself is an intelligence?

And again from another quarter and in a different interest what sounds like the same question may be put. For some who find the inward joy are inclined to ask whether it is worth while to question the outward facts, since the fruit of them is held. The answer is, of course, that faith is only faith if it regards its object as true; not true for it, but true itself, having the antiquity or rather the eternity of self-sufficient being, while it awakens in the believer the security of a personal reproduction.

It is not unnatural if some who dwell exclusively on the secret experience of the new-born life are drawn to disparage the sacrament, the mystery of accomplished regeneration, which links the experience of the soul to Christ. In that experience Christ so shines out that there can be no conscious remembrance of baptism. In healthy sight a man is not aware of his eyes. Yet there is no seeing without the eyes, and, without seeing, the object does not enter into apprehension. The Divine Object of faith is the cause also and giver and operator of organ and apprehension alike. We see Him, we see by Him, He sees in us. And the three realities are one. To exalt the seeing we do not disparage the eye. To care only for the Incarnate life while neglecting all effort to secure its connexion with ourselves, might be the fault of a merely antiquarian school. To exalt the sacrament to the disparagement of personal experience of its power is an attitude sometimes ascribed to Churchmen. To combine the most earnest regard for the affectionate realisation of sonship with neglect of the truth of His recorded life, with some contempt of the definitions of faith concerning Him, with some approach to disregard of the sacraments He bestows, this is something like the position ascribed to Evangelical believers by those who in turn fall under their perhaps unjust condemnation. There is no need, in gratitude to a present Saviour, to think meanly of those laborious debates by which the Church wrought out her treasured definitions, or to look

grudgingly upon the tasks of to-day—the reduction of obstacles to faith in philosophy and science, the hard labour of historical research, the critical investigation of the literary sources of our knowledge of Christ and of His work as external to ourselves.[1]

(v.) The fifth topic (if that word will serve) is the topic of moral character. It may be conceived as the special care of a certain liberal teaching of which the characteristic word may be something like this: 'Not what a man believes concerning the unseen constitutes him a Christian, nor is his religious

[1] It is precisely the notion of development which ought to prevent us from discarding as unessential this or that element of Christian life—as dogma, rule, or necessary rite of fellowship—in favour, for example, of feeling. Strictly speaking, the 'essence' of Christianity is Christ and is in God—not even in feelings which are judged to be exhibited in common by the Reformation and the New Testament (Pfleiderer, *The Essence of Christianity*, '*The New World*,' Sept., 1892).

But if by essential is meant 'necessary to the integrity of development,' we should remember that leaves belong to the necessary form of a plant as well as roots or fruit; that if the root makes the leaves sprout, the leaves make the root to swell. The seed by which new individuals are to be originated contains within itself the primitive leaves in actual form, and their function of nourishment is exercised at the very beginning of growth.

Nevertheless, adventitious and unwholesome growths apart, there are times when to prune the growth is to increase the crop, as well as times when to shear the leaves is to starve the root.

The application of notions of development to society and the Church has been to some serious extent confused by a want of clearness, in a given application, as to whether it was the development of the individual from the embryo, or the descent of a race with modification, which was being studied by way of analogy. Phylogeny and ontogeny have been mixed. They are to be connected and their common laws sought for; but in applying them by analogy to religion we have too often passed from one to the other without notice and even without discernment.

state defined by the company in which he worships or by the Sacraments which he receives. Not even certain affectionate or reverent feelings determine his position; and the supposed 'real events of inward life' are shared by all kinds of enthusiasts, good and bad. A man's position is defined by what he *is*. It is the character of Jesus, judged by the best standards of natural ethics,—His meekness, His truth, His right manliness, His unselfishness—these constitute the true claim of the Master; and it is the reproduction of these which constitutes the 'true disciple.'

Nothing could be truer as the matter stands in fact, precisely because in fact right conduct is only reached in this discipleship. But the idea is false if it is intended to discard as unimportant both right belief and true incorporation. It is as if a man should say: The fruit alone makes the vine. That is true enough in fact, but precisely because you cannot gather grapes from thorns. And for the same reason it is capable of a false meaning. In morals we sometimes infer the unimportance of the root from the very solidity of the results which show it to be indispensable.

It is impossible indeed to express with sufficient strength the sanctity of 'works,' the actual reproduction of the Divine life and the Divine presence which belongs to virtue alone. William Law has gone far to teach us the substantially Divine character of all goodness. But in course of use the strictest words of identification are dissolved into metaphor, with

the result that instead of ethics being lifted up into divinity—goodness being ascribed to God only and its exhibition in man identified with God's presence—the Divine original mysteries are lowered to be poetic ways of representing what is supposed to be an independent goodness.

It is difficult anywhere to find unspoiled words for this work, words for the sense of real unity between the constitutive events of the new life and the repeated acts of obedience of which I am to speak presently. "If we live in the Spirit, let us also *walk* in the Spirit" becomes for us not a profoundly important transition in unity, but almost a tautology. The highest words are readily accepted as merely figurative or as *substituting* the accomplishments of 'natural virtue' for the vital consequences of new birth.

Origen speaks of the blessedness of the man who is ever being new begotten of God. *μακάριος ὁ ἀεὶ γεννώμενος ὑπὸ τοῦ θεοῦ. οὐ γὰρ ἅπαξ ἐρῶ τὸν δίκαιον γεγεννῆσθαι ὑπὸ τοῦ θεοῦ, ἀλλ' ἀεὶ γεννᾶσθαι καθ' ἑκάστην πρᾶξιν ἀγαθήν, ἐν ᾗ γεννᾷ τὸν δίκαιον ὁ θεός, in Jerem. Hom.* ix. ad fin. (ed. Klostermann, p. 70). But is this the language of one who identifies in substance the accomplished new birth of baptism with that life of obedience in which regeneration is perpetually fresh, or is it that eloquence of metaphor which lies at the opposite pole of thought to all true mysticism?

These identifications in any case are not characteristic of the thought which disregards the 'super-

natural' in acclaiming as the true Christian him who, faith apart, is one by his character.

(vi.) Lastly, even the sixth or subsidiary fifth topic has its special exponents. There are voices which seem to say: Character means little more than Creed. Show me what you do, and I will not ask what you are. The man is Christian enough who gets the works of mercy done. It is as little in point to inquire about the inward temper which produces them as about the belief and Church position and habit of devotion which, in some cases, support them.

This mode of thinking, unimportant controversially, fills up practically nine-tenths of the visible field of Christian life. We are beset with exploits of benevolence which not only leave out of sight the cultivation of character, but actually carry on war against the light and quiet, the self-distrust and self-forgetfulness and self-discipline, which are among its necessary conditions. It is fatal indeed to possess water and not to carry it to those who thirst. But is it much better to hurry so fast to the thirsty that we bring an empty cup to their lips? To how many of our hard workers does 'Charity' read the sentence: No time for patience, no time for prayer, for knowledge, for contemplation; no time even for the more spiritual ministration to others. The increase of Christianity is the increase of money spent, of numbers 'got together,' for no particular end.

And yet, if only not isolated, it might all be true. "Pure religion and undefiled is to visit the fatherless

and widow in their affliction." Good works are more than a result, much more than a concomitant, of holiness. They are holiness, God's presence, in action.

In all these directions our task is to resist by every means the separating tendency; to watch against this more jealously than against any other evil, and at every fresh emergence of it to show the new substitute (as it may be) for historical Christianity, or for sacramental grace, or for prayer or character or service, its true place as a constitutive element (for so if it has any solidity it must be) in the one reality of life. It is the Bible, and especially the New Testament, and herein above all the words of the Lord, which must show us this unity.

I have laboured at too great a length a connexion or series which is obvious enough and obtains full recognition in a thousand mission sermons outside of controversy. A word of S. Paul may seem to form a clasp for our chain of thoughts so as to make of them a continuous circle.

The great passage on humility in Philippians ii. is only one of many in which the Apostle asserts (1) the Divinely mysterious root, and (2) the consequences in duty, of a true ecclesiastical position. It is especially important for our present purpose as connecting our last link, the link of action, directly with our first. We are to cherish a humble temper and a life of service free from faction and vainglory because thus we share the

Mind of Christ; we think and feel with Him. Here in goodness is the mind which was His before His Incarnation, and which within the life of glory was the motive of His mysterious self-emptying by the addition of our poverty to His unchanging fullness; the motive of His humility and His obedience unto death. Our community with Christ is shown to be precisely in the self-emptying, and this was also His mind in full community with the Father.

The last and as it seemed the lowest link, the prosaic version of spiritual position in true character, and true character in faithful conduct, proves to be the link not of approach but of arrival. Here at last, in character and in conduct, is actual coincidence or unity with that Divine secret which was the first source of all the series. Our links form a circle; or perhaps a pentagon.[1] For there are real angles, real distinction and transition between each two stages; and yet by virtue of the angles of distinction, the unity of a necessary figure is preserved; each part is found indispensable, and the last to be produced brings us to that which was the starting-point.

[1] Pentagon, not hexagon; because our sixth head, which comprises actions, though it takes in practically the whole exhibition of life, remains for the purposes of system and idea a subsidiary part of the fifth head, the head of morals. Yet this subsidiary section must be followed in history through all the varied enterprises by which the Church has endeavoured—with varying directness of aim—to find expression for her inward brooding acceptance of spiritual truth; the successive enterprises of martyrdom, and church-planting, and creed-formation and monastic rule; of mission and crusade and symbolic ceremony and canon law; of school-theology and plastic art. It must be followed, in practical endeavour, to the real attempting of our modern duties—the Christianising of social activity at home, and the maintenance abroad of wide territorial movements of evangelisation.

If belief is the sight of God, and sacraments the bond to God, and prayer the sense of God, then character is conformity to God and conduct is union with Him, for this is love in action, and God who is pure Act is pure Love.

Such considerations may not be useless for an object which is theologically and scientifically desirable, even though they may serve another purpose. The purpose I mean is that of persuading good Churchmen not to be wholly offended when they hear sacramental terms roughly applied—as, for example, when conversion is wrongly but by a natural mistake called 'regeneration.' We who are born again yet have not constantly walked in the Spirit; and ruled by the flesh we fail to see the kingdom. When by a reassertion of the Spirit's power the old gift becomes operative in a man, and an abundant entrance is ministered for him into the kingdom of our Lord and Saviour, it is little wonder if in the fresh outburst of the joy of sonship he describes himself (like Origen) as one new-born that day of God.

Let those who rightly hold fast to the secure and unique beginning of each man's salvation consider that the unknown and unexamined gift of a new life, substantially bestowed in Baptism, is developed into explicit consciousness by an inward reproduction of its essential foundations in personal experience of weakness and strength, in knowing that emptiness of the creature which is filled, as it can only be filled, by an infinite Gift.

WORSHIP

WORSHIP[1]

I WISH to speak of worship only in the ordinary sense of the word; that is, of the exercises of prayer and praise done in private, or in the family, or in church. I do not attempt to penetrate or analyse the essence of the spirit of worship; to show its character, which may be dealt with under the head of reverence; to show how it has its necessary being in the life of Christ within us, in the life of Christ, God and Man, towards the Father, in the operation upon us and in us of the Eternal Spirit.

On the other hand, I have nothing to tell of the history, or of the departments, or of the various methods of worship. I have no practical suggestion to make for its enrichment or for its restraint at the present day. I can do nothing here to balance any sectional view of what our English public worship ought to be.

My interest is in the general prosperity of worship as such. I have not even anything to say to persuade men that worship is a duty. Taking that duty for granted, taking worship in the conventional sense as an activity sufficiently known, though not easily limited or defined, I wish to consider its external

[1] A Paper read at the Church Congress, Northampton, 1902.

relations, to ask in what manner it is connected with the rest of the Christian life. For it is in a broad view of this relation, it is in the sense that the special activities of worship form part of a whole and are regulated by the total movement of belief and love, that there lies the best hope of reconciliation—not between different classes of worshippers only, but between those who worship and those who stand aloof from worship altogether.

In this matter the first point of truth for recognition is the immense difference of temperament among religious people. I use the expression provisionally and with a sense of its insufficiency, for the difference to which I refer is much more than one of taste and liking, of habit and conventional preference; much more, for example, than the difference between those who desire the fullest enlistment of sensuous aids to devotion, and those who would decline as far as possible all material complication. Or, I should rather have said, this apparent difference of taste rests upon something far deeper.

It rests upon a profound difference of metaphysical and psychological build. Far deeper than all the distinctions by which men may be grouped lies one trenchant division within the class of serious and devout minds. In the world there are two nations of thinking men. For the one the watchword is 'Investigation'; for the other the watchword is 'Intuition.'[1] Both seek after

[1] In a wrongly limited sense of that word; for intuition is of course the foundation of all particular observation.

the one Truth, but for the one set the way to truth lies through the particulars of observation. They seem to themselves to mount to God by the stepping-stones of His Creation. To the other the way to truth is by abstraction from the multitude of particulars. They find God, it seems to them, not by the acquisition but by the rejection of special features of experience, by a knowledge and an energy higher than any concerned with these. They seek to rise above particular manifestations, treading them, as one has said, "under the veil of forgetting," that they may in their own singleness come before the indivisible unity of God.

Both sorts of serious men seek after the Oneness of God. One nation of minds climbs to Him by study of the creature; the other escapes to Him by abstraction from the creature. The work of philosophy is the conciliation of these two nations of the lovers of truth. It is the glory of the Christian faith, as a philosophy, to point out the way of reconciliation, to give interest to the world of particulars by showing it in the light of the Divine Presence, and to secure the knowledge of the one Light for lives which are not withdrawn from the world we know; to make, that is to say, science devout and devotion practical. But the two vocations, the two classes of metaphysical build and character, ought to be recognised; and it should be recognised further that it is in this deep distinction that the root is found of men's difference of feeling with regard to the practices of devotion; so that

those who find it easy to sanctify a great scheme of material solemnity in the Divine Presence may not be impatient with those others who, for the liberation of their spirits unto God, find it of the first necessity to withdraw themselves as far as possible from the complexities of the world of sense and even of the world of thought.

In the cause of reunion, I believe that more is to be done just now by seeking to find out why other men do not desire what we prize than by insisting that they possess what they expressly disclaim.

For an instance we may go for a moment outside our special subject. We wish to understand and to be understood by those who in England are Non-conformists; we shall do more towards this if we find out why they dispense with holy orders than we shall by persuading ourselves that we possess nothing which they do not also possess.

Such, then, would be my first desire; to find a term of reconciliation in mutual understanding and in recognised difference of nature between the two great classes of the men who, secretly and outwardly, alike worship God, the Unseen, the Creator, with their spirits and "with their bodies, which are God's."

But may we not go further? Ought we not to desire and may we not hope to find also some common ground between all those who worship in whatever mode, on the one hand, and on the other a great many of those who disclaim for themselves the name of worshippers altogether? From this point forward

I set altogether aside every thought concerning the varieties of worship. Taking that worship as a whole, I ask, May we not find some better reason for the estrangement of great multitudes from the practical common worship of God — some better reason than their mere indifference or profanity? What is the situation in which we find ourselves? We find a certain relatively small body of our own countrymen, or, to take a wider view, of our fellow-citizens of the world, paying with some measure of steadiness their acknowledgment of Almighty God in solemn actions, which probably the majority of us recognise to be a duty. And beyond this body of worshippers, themselves varying so gravely, not in the mode, but in the earnestness and conscientious steadiness of their rendering of praise, lies the greater part of the nation at home and abroad; the greater part of our city populations; I know not whether the lesser part of our country people; overwhelmingly the greater part of the new strong English nations of Africa and Australia. There are moods in which our London seems to stream busily past the doors of churches in which worship is the industry of a sacred class.

Are we to say of these unworshipping crowds that they are merely to be condemned, merely to be despaired of so far as their present conduct persists; that they are simply turning their back upon a good thing out of real preference for what is bad?

And, again, the unworshipping body is strong, not only in numbers, but in intellectual power and

in social value. Accomplishment, learning, civic virtue, moral enthusiasm, heroic self-denial, tenderest pity for the poor, service ungrudgingly given to great public causes, the enlightened love of beauty, of nature, of the ancient acquisitions and achievements of mankind, the brightest hope for the future, spiritual and intellectual as well as physical, of the body in which we live—of none of these things can the worshipping Church claim anything approaching to a monopoly. Outside the Church, Sunday after Sunday, Lent after Lent, are many whom, unless we abandon the plain meaning of words upon the strength of dogmatic definition, we are forced to recognise as among the best of men. How often does one hear it said, "It is sad that this or that man, eminent in a large circle or a small one, eminent for his capability and for his readiness to serve, it is sad that so able and so good a man should yet be irreligious." Can we rest content with such a statement of the case? If we do we are forced to suppose that religion is not necessary to goodness. Let us rather inquire whether we have given—I will not say too narrow—but too separate a meaning to religion, to worship; and this not only so that we have *defined* as irreligious those whom we might claim as our own, but also so that we *practically* set these men out of sympathy and out of contact with the professed worshippers of God.

An evidence of the exclusive claim which has been made for worship may be found in our speech, both popular and technical. In Hogarth's grim series of '*The Two Apprentices*,' in that story of

which it is hard to know whether the fate of the Sheriff turned Lord Mayor or the fate of the culprit turned off at Tyburn is the most completely tragic, there is one print which one may look at without depression. It shows the industrious apprentice, spruce in his Sunday best, sharing a hymn-book with his master's daughter in a church with Hogarth's sleepy clerk and congregation. And the legend, I believe, is this: 'The Industrious Apprentice performs the Duty of a Christian.' I am not at all sure that Hogarth meant to mock at our Sunday morning sacred employment, or that he did more than yield to an unconscious impulse of realism when he drew the ungraceful details of English worship long ago. I think he meant his print and his legend in full good faith; and what seems telling is his assumption that going to church is, not only in an especial but in an exclusive sense, the duty of a Christian. You get, of course, the same thought in the Monastic 'Opus Dei' as the name of ordered Prayer; in the word 'Officium' ('duty') for the regular recitation of the Psalter; in our English Divine Service for public worship in general. (See end of chapter.) That these names should be given κατ' ἐξοχήν to the holiest actions is good. But is it not true that they have sometimes—and not most by the monks with their 'Laborare est orare'—been given with at least a tendency to exclusiveness; as if, outside of these, other works were not the works of God and the service of the week was something less than Divine?

In view of this partial exclusiveness we are not to

seek some vague meaning for the word 'worship,' which should include what are practically its opposites. No good is to be done by so defining worship that it shall mean simply stopping away from church. Nor, indeed, is it exactly a widening of the definition that we need. For convenience it is well that certain special activities which belong to a worshipping life —what S. Paul calls the "bending of the knees," "the lifting up of holy hands," "the gathering of ourselves together," all circling round and springing from the great action of the Eucharist, in which we offer to God the Father the Gift of Christ which He places within our hands—it is well that all these special actions should be called simply the actions of worship, though they be embedded in a worshipping life.

But to the man of the world outside, this fact of the embedding has not always seemed clear; and consequently, since public and private worship, technically so-called, seem to him to make too large a claim, he has rejected their claim altogether. We are not at liberty, and we have no need, to alter the definition of worship in order to recommend it to those who reject the true meaning of it. But we do need to show the special actions of worship in a closer and more clearly apprehended relation with the total substance of Christian life. For this purpose we must commence our description of religion within, at the centre, at the heart. And if we are so happy as to gain some form of words which shall remind other men of the reality of that priceless treasure

which is the yielding of their whole being in Christ to the Eternal Father, so that it is wrapt in the influences of the Holy Spirit and rises as a whole and as one, to the one blessedness of its source—if we can in any way communicate with one another about this inexpressible gift which is the heart of religion, then let us say of the actions of worship that they bear a relation—a relation which is in itself certain, but may not be easy to define—to that central core. And let us show them together with other activities of mind and body which are also to be grouped as effects round the one centre, the heart of religion, the spirit living in the presence of God through the mediation of Christ, both God and Man.

Given this one root of attachment to God in faith and love, we can say, for example, of *theology* that it is the *exploration* of that treasure; we can say of *Church life* that it is the appointed *discipline* and nourishing *home* of that one gift; we can say of corporate ritual and ceremony, of spoken words of supplication and praise, of solemn union in reverent learning and mutual consolation, that it is the *expression*, the principal expression, the most expressive *part* of the varied outcome of that one root of union with God. Let it not be thought that this word 'expression' is either too exclusive or too poor.

Not, in the first place, too poor; for if we may compare life with life, spiritual life with organic—and there is no other image in the material world with which the spiritual secret can be so confidently compared as the image of natural vitality

—if we can compare life with life, then we know that the expression of life is no mere decoration, no partial or accidental and dispensable outcome, but is the indispensable condition and means not only of its growth but of its perpetuation. If we call the leaves the expression of the tree's life, then we are to know that it is by the foliage that the tree's substance is built up out of the enveloping sun-warmed air. If we call the beauty of exterior and the grace of movement the expression of an animal's life, we at the same time acknowledge that it is by action and by a grace which indicates the health of action that each day's life brings in to-morrow's life, that the circle of continued vitality is not only displayed, but maintained. And so we are giving no poor name to the external solemnities of religion or to the private exercises of devotion if we call these exercises and these solemnities the expression of the soul's deep love of God. It is an expression which is necessary, which is functional, which not only indicates but also maintains the inward life from which it springs. By action, and by an action which is significant and lucid, penetrated by the essential character of that which acts, the acting power is itself restored in a continual assimilation of the stores which lie round about it. The soul looking towards God has absolute need thus to redeem the senses into God's service, thus to train the voice to God's music, thus to marshal the limbs in God's worship. Expression, therefore, signifies nothing merely adventitious, superficial, unessential.

But, again, the term may be found to make too exclusive a claim ; it might be said that this function of expression cannot be confined simply to the special actions we mean when we speak of worship, of Divine Service. This is true enough ; I shall endeavour to show presently how true. But meanwhile we may fitly annex the word, not as meaning that our other actions are inexpressive, insignificant, but as meaning that here the purpose of significance is paramount. In other actions we find the outcome and result of faith and love ; but they are sometimes coloured deeply by the medium in which they work and can make no pretence to indicate in a speaking way the motive which inspires them or the love to which they are a response. They are not the less holy for this, but they are the less significant. And the function of the special actions of which we treat is to signify, to tell forth, to allow to shine through, precisely that inward love which lies at the root of the whole opaque mass of common Christian drudgery. The week is spent in plate-laying, in labour or politics, in the collection of debts, or in the clergyman's less inspiring struggle with unmanageable school accounts ; and all these are Christian actions, and, therefore, in a sense, indications of the fount and spring of hope and love within. All are parts of the "fruit of the Spirit." But surely from all these we turn with special joy and thankfulness to something which is the social courtesy of the New Jerusalem, to something which answers to the grace of an affectionate greeting, to something which *shows*

what has been all along treasured, which may tell a plain story about that good thing which the other actions indeed depend upon, but which they hide while it supports them. Worship is the crystal pane in the building of a believer's life. Worship is the bright side of the lantern which holds the flame. Worship tells the story of our trust; and as it lets out freely the inner meaning of our life, so it opens a wide window for the more sensible, more recognisable incoming of the fresh gifts of grace. It is the flowering of God's garden, and the flowers as they open their bosoms drink in the sunshine which was the cause of all the dark fertility in which the brown earth lay blind in seed-time.

Worship, then, is the expression of the soul's secret, of the treasure of grace, of the presence of Christ in the heart, of the majesty of the Lord in the Church. But even as we say this we recognise that as age follows age, the demand for expression will become wider and costlier. There must be a time, and there has been a time, when few and simple were the actions which were needed to show forth the great gift and to keep men in mind of their heavenly citizenship. But as time went on, and the world grew accustomed to the touch of Christ, the claim and the need of the Church to express itself in action became greater or, at least, more varied. It enlists music, it enlists architecture and colour, it has made its own the art of ordering great actions with a solemn rhythm; it spreads its net of meaning and tradition and association over the whole annual

round; it baptises the natural seasons, and plants upon them the signature of an Eucharistic sequence; it divides the year by mysteries of the life of Christ; it sanctifies great spaces of the land, so that even in our modern days the eager colonisation of Kaffraria calls places after the names of the greater friends of God, and makes the map of Africa recite a Kalendar of Saints.

It is precisely the need of a wider expression which we must recognise in order to draw within the circle of sympathy those men who are now said to be good, but irreligious. Our worship fails to hold their sympathy, not because it is too rich and large, but because it is too small, too thin. We need to-day a ritual much more august than that which seemed for a time to satisfy while it expressed the inward treasure of the ages of faith. It was theirs, as I said just now, to range the stones of earth in speaking forms, to illustrate country places with the names of saints and mysteries, to organise vast gatherings of the believing folk in significant procession and fast and triumph, to know a melody for every Gospel phrase, a symbol for every Gospel virtue, to order the months and weeks and days according to the harmony of our redemption in Jesus Christ. But in our day we need something more than this. Our processions must be immense, geographical. We are to worship as we speculate, in continents. The whole structure of our social energy, all the accomplishments of science, of healing, of legislation, ought to grow less and less opaque and

formless, more and more significant of the inward truth. And abroad there must be an Imperialism of faith. The domestic symbolism of the Church's year in chant and vestment and sequent draping of the sanctuary are not enough for our heart's use. We must keep these. But we are called to wider solemnities, to a ritual which will offend no man because it will be felt to be adequate. For our Christmas joy we must seek for the regeneration of new nations committed to our charge; our Easter hope will know itself in the dawning of fresh life upon the burdened East and half-awakened Africa; and the mysteries of the Ascension and Pentecost will shine in a new organisation and a new utterance of the great common effort after peace and justice and freedom.

My conclusion, or my hope, is this, that by showing the widening circle of significance and by setting our specially significant actions in connexion with the other parts of a man's activity, we shall best open the closed fence of our religious observances to that world of men of a striving and confused goodwill, who seem at present to be repelled from the sanctuary. Have we not too long supposed that the good thing with which external observances of religion compete and which they endanger is of necessity the inward substance of religion? External observances *may* endanger this by passing as a substitute for it; but it is not chiefly in this direction that the danger lies.

I submit, on the contrary, that in very many instances this particular danger is almost non-

existent, and that by attention to it we lose sight of a loss which we are actually incurring. Neither history nor our personal experience shows that the strictness or the elaboration of observances checks inward devotion. The populations and the individuals who enjoy these observances are not, in fact, found wanting in the inward affectionate spirit of devotion. They do not seem to be in danger of taking ceremony or music as a substitute for love and faith. But a danger there is in theirs, as in every other good disposition; only it is a danger approaching from the quarter opposite to that against which we are warned. It lies in the region of the ordinary actions. Actions of devotion are very little apt to make modern men forget or dispense with the movement of the heart; but I think there are individual minds, and there is a national temperament, to which actions of devotion may appear a sufficient *outcome* of the religion of the heart. It is not with the inward, but the outward order of a Christian life that they are in competition. The man who loves churchgoing, the population which loves churchgoing—it is absurd to say that they accept churchgoing as a substitute for prayer; but they may sometimes accept it as a sufficient tale of work. The devout peasant does not forget to love God; but he does forget sometimes to pay his rent. The ceremonialist among our students is not behind his comrades in purity of heart, but he is occasionally behind his comrades in preparation for the schools. The religious wife who arouses in her husband a distaste for the Church

does so not, surely, because evensong withdraws her from meditation, but because it withdraws her from household duties.

It is indeed rare for this danger to show itself among the clergy. Their daily occupation is all closely knit with the exercises of devotion, and very few are the priests whose more eager zeal for the sanctuary has been balanced in the smallest degree by a neglect of visiting the poor and the sick; and in the larger picture of history the great ecclesiastic is not often painted as too little active in the concerns of nations and kings.

But on the whole I submit that when worship (in our narrow sense) endangers the proportion of religion, it is not because it is mistaken for the inward secret of spiritual life, but because it is taken as an adequate outcome of that secret spring. It is the remainder of external religion which needs especially to be reasserted.

To conclude. Of those who neglect the outward observances of religion, many do so from mere want of faith and love; some avoid them because they are afraid that if they take part in worship they commit themselves to practical Christian duties. But, besides these, I believe that there are some—and these the best-intentioned—who are repelled from observances by the suspicion that they compete with the practical duties. As the sanctity of these ordinary duties is more fully emphasised, the special observances ought to be more, not less, fulfilled. The surgeon who knows best that his work of healing is sacred,

is the last, and this because his sacred work is so exacting, to neglect Holy Communion.

It is honesty and the eye upon actual experience which are needed to secure a sound reform. Experience, cutting off the possible false conclusions of thought, teaches that the whole round of duties is sanctified when the special opportunities of religion are most fully used.

NOTE

The name *Divine Service* is found in the wide sense of public worship in the title of the Scottish Prayer Book of 1637: *The Book of Common Prayer, and Administration of the Sacraments. And other parts of divine Service;* and in canon 18 of 1603: "When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed." Its stricter use to indicate the choir office only is seen in the group-heading of canons 13 to 30 of 1603: *Of Divine Service, and Administration of the Sacraments.*

REDEMPTION
RESURRECTION
THE EPISTLE TO THE EPHESIANS

REDEMPTION

THE English word 'redemption' means literally 'buying back,' and it is found in the Holy Scripture side by side with several other words which naturally suggest to us a transaction of buying and selling as forming part of our salvation. 'Redemption,' 'ransom,' 'purchased' are familiar words; and for that very reason we stand in need of a more thorough study of them than is very easily accessible. This study should be comprehensive, taking in for certain *all* the words in Scripture which suggest purchase; it must be, in the second place, exact and minute, distinguishing and dividing words which in familiar hearing are taken together. Only so can it be, in the third place, a co-ordinating study, setting in a relation and combining in a single view the various statements which have been clearly distinguished.

Such a study in its first two parts at least is possible. To *penetrate* far into the mystery is another matter. No man will sound the depths of the blessed truth of our redemption, but he may take pains to consider all the inspired words which seem connected with it, and to avoid confusing one with another, or taking them without proof to have

exactly the same meaning, or to refer to the same *part* of our Divine Saviour's work.

We are ever to praise God in general because the Precious Blood of Christ is the Price of our salvation; we are not to cease adoring the Lamb for His glorious and life-giving Passion. But before drawing special conclusions from this truth we have to wait for such a thorough examination of it as has been just now suggested. No such comprehensive study is here attempted, but some notes will be made on *some* of the words concerned.

I. Such words are 'redemption,' 'purchase,' 'ransom.' In heaven Christ is praised because "He hath redeemed by His Blood" the nations of the saved (Rev. v. 9); "He hath redeemed us from the curse" (Gal. iii. 13); we are "redeemed from all iniquity" (Titus ii. 14); we are "bought with a price" (1 Cor. vi. 20); in Christ "we have redemption through His blood" (Eph. i. 7; Col. i. 14). And, again, Christ came "to minister and to give His life a ransom for many" (Matt. xx. 28; Marc. x. 45). He "gave Himself a ransom for all" (1 Tim. ii. 6). Finally, the Church is the "Church of God, which He hath purchased with His own blood" (Acts xx. 28).

In English all these expressions seem very closely akin. Purchase, ransom, redemption, all seem equally and in nearly the same way to refer to the payment of a price, the great price of our salvation. But a work of distinction is needed. Two parts of our Divine

Saviour's work seem to be spoken of; and the words employed admit of a corresponding division.

II. First, the English words 'redemption' and 'redeemed' are used in the English Bible to represent words from very different roots in Hebrew and Greek.

In the *Old Testament* 'redeem' stands for three words, besides others which are not so important for us. Of these one פָּרַק (*paraq*) means simply 'to break a portion away,' and so 'to deliver.' It is the word in Ps. cxxxvi. 24, and has nothing to do with purchase.

Another word גָּאַל (*gaal*) means 'to set free' either by avenging or by repaying. It is the word in Gen. xlviii. 16, 'the angel which redeemed me from all evil,' where it is plain that no price paid by God is indicated, but a work of liberating and saving power.

The most important passages contain another word in place of these, פָּדָה (*padah*), which means 'to set free'; and this word and its derivatives seem most frequently to carry the idea of price paid; as in Exod. xiii. and xxxiv. (of the redemption of the firstborn), and in Num. iii. 49, where פְּדְיוֹם is the purchase *money*. But it is memorable, as will appear later, that many of these passages refer expressly to God's setting free a people *for His own posssesion*. Thus, "God went to redeem a people for a people to Himself" (2 Sam. vii. 23); "to be His own people" (1 Chron. xvii. 21); "He shall redeem *Israel* (His own people) from all his iniquities"

(Ps. cxxx. 8); "the Lord who redeemed *Abraham*" (Isa. xxix. 22), to be His own friend, the friend of God.

Further, it is to be remembered that none of these Hebrew words is exactly echoed in the two Greek words of the *New Testament*, which we translate 'redeem' or 'redemption.' Of these one (ἀγοράζω, ἐξαγοράζω) means to 'take from the Forum,' the public Place of a city, with the sense of purchase, because it is usually by purchase that slaves were brought from the Forum to a master's house or to be set free.

This word and one formed from it is found, for example, in Rev. v. 9, and Gal. iii. 13, quoted above; as well as in 1 Cor. vi. 20 (where it is translated 'bought'); in the similar passage, 1 Cor. vii. 23, and in that terrible sentence of S. Peter, in which he speaks of those who "deny the Lord that bought them" (2 Peter ii. 1).

The other word (with its derivatives), sometimes translated 'redeem' (or 'redemption'), λυτρόω, is the same as in other places is represented by 'ransom.' It is the word which in the Greek Old Testament, LXX., represents *paraq* and most often both *gaal* and *padah*.[1] It is found in 1 Peter i. 18. "Ye were redeemed with precious blood"; in Luc. i. 68 and ii. 38, in Luc. xxiv. 21, and in Titus ii. 14, which last is quoted above; further, in Heb. ix. 12, "having

[1] In Genesis xlviii. 16, and in several passages in Isaiah, *gaal* is represented by ῥύομαι: and in the passages about redeeming the first born, in Exodus, *padah* is translated ἀλλάσσω (exchange). Here again, where the idea of price paid is prominent, the idea of ownership, prospective or preserved, is also prominent.

obtained eternal redemption for us," and in Eph. i. 7; Col. i. 14 (quoted above), "in Whom we have redemption through His blood"; as well as in other places.

It is the word which appears as 'ransom' in Matt. xx. 28; Marc. x. 45; and 1 Tim. ii. 6 (quoted above), where, in the last place, it has a prefix to strengthen the sense of equivalence, 'a ransom instead of all.'

Here then is a first point to grasp firmly. 'Redemption' in our Bible does not stand for one word (or word-root) either in Hebrew or in Greek. In the New Testament it is used to represent (i) the same word or root as in other places is translated 'bought'; and (ii) the same word or root which is translated 'ransom.'

Further, there is another word for buying or purchase in Acts xx. 28, viz. *περιποιοῦμαι*, a word expressing mainly the acquisition of a possession—"the Church which He hath *made His own* with His own blood," a passage recalling those like 1 Chron. xvii. 21, "God went to redeem (them) to be His people." This word appears (as a substantive) in several other passages, as Eph. i. 14; but, especially we may note, in 1 Pet. ii. 9, "a people for God's own possession."

We have then in the New Testament three groups of words to deal with.

1. *ἀγοράζω, ἐξαγοράζω*, translated 'redeem' and 'bought.'

2. *λύτρον, ἀντίλυτρον, λυτρόω, λύτρωσις*, translated 'redeem' and 'ransom.'

3. *περιποιοῦμαι* and *περιποίησις*, translated 'purchase' and (R.V.) 'possession.'

The first necessity is to distinguish *that* 'redeem' which is equivalent to 'ransom' from *that* 'redeem' which is equivalent to 'buy'; and in considering the 'redemption' texts to look at these two groups separately. We shall find an important difference in their application.

It seems, on this brief review, to be the fact that the words which clearly imply purchase are employed in cases where the Church is spoken of. All that Christ did He did in order that it might benefit all, but all are not equally benefited. He is the *Redeemer* of all mankind; but He is the *Head* of the Body, the Church, alone; the Husband of the Bride.

That work of Christ which embraces all mankind was a work of *power*. It was a deliverance, like the deliverance of Israel from Egypt. No price was paid to Pharaoh. No price was paid to Satan. In this work Christ *rescued* us by the might of His Passion. And in this rescue His life was paid for ours as the life of a soldier is paid down in the deliverance of captives; life for life (*ἀντίλυτρον*), the life of the hero for the lives of the oppressed. Such a sense of payment seems to satisfy all that suggests payment in the words which we have seen are translated 'ransom' and 'redeem,' but might be still more generally translated 'rescue.' It was a *costly rescue*, in which the life of the rescuer, the Redeemer, is laid down for the weak, as the shepherd lays down his life for the flock, not paying any price to the wolf

or roaring lion, but *spending* his life in order to save the lives of the sheep.

Redemption, then, is a work of power. The Precious Blood is there a blood of conflict, and the purple dyeing of the Lord's raiment is the mark of a glorious and costly *victory*.

But there *is* a mystery of true purchase, in which the Precious Blood is the price. This purchase is the purchase of the Church from amongst mankind; and the great price is paid to alienated souls themselves, that they may be no longer their own, but bought with a price. The Saviour buys them out of their selfishness and isolation, and out of their bondage to iniquity; He brings them home from the market-place of the world to be His own.

The bride of old was purchased by her husband's silver and gold. The Bride, the Church, is bought out of her own vain conversation "with the Precious Blood of Christ, as of a lamb without spot." Christ is the owner (*δεσπότης*), Who has bought us to be His slaves; He is the Lord, Who has made the Church His possession at the price of His own blood; He is the Bridegroom, who claims the Bride, the Lamb's wife, because with His Blood He has bought, not from God but "*unto* God, men of every kindred and tongue and people and nation." The Church, then, is His purchased possession, drawn out of all mankind whose freedom He has won, and of whom every member is free to enter the chosen Body of which He is the Head, to render to Him those lives for which in exchange He has given His own.

RESURRECTION

A NOTE ON 1 COR. XV

THE great song of the New Life which concludes the First Epistle to the Corinthians has for prelude the earliest historical account which we possess of the Lord's appearances after His rising from the grave. This record is itself in form a creed; and even when it rehearses the list of witnesses it is musical with a sacred passion and flows as if from a heart filled high with truth. Let who will conclude that it is thereby less rigidly exact, and that only that mind is trustworthy which is unmoved by the character of the spectacle it surveys. S. Paul's broad sketch of history generalises events most of which are related in detail by Evangelists, and their records and his illuminate one another. But for the purpose of this note, we leave out of sight the Gospel narratives; and, regarding S. Paul as a solitary recorder, we attempt to learn a little of what he considers absolutely necessary to the integrity of faith, to the completeness of the Gospel, to the security of a Christian status, and to the reality of salvation and grace. The story of the Resurrection, says the Apostle, is part of "the Gospel, which I preached, which ye received, wherein ye stand, by which ye are saved."

Besides setting forth the Resurrection of Jesus Christ as a necessary object of our faith, S. Paul connects the event with our own lives in two ways. First, the Lord's rising is the cause of our own inward rising with Him, now, by faith. Secondly, it is the promise of our future rising from the death of the body.

This resurrection of the body is sometimes called 'the physical resurrection,' but the phrase is one likely to discredit the fact it points to. The resurrection is a victory of spirit in the region which death now rules. We are not asked to believe in a reconstruction of the body after the fashion which belongs to the reign of death, but to believe that the death of the body as well as that of the spirit meets its conqueror in Christ. The death we see is a real event, as real on its lower level of importance as the sin which is its counterpart in the spirit. And this real event of death—so serious, so tyrannous, so much unworthy to be the conclusion of the body's story—finds its cure in Christ. This cure lies in the victory of Christ over bodily death in His own person, and will be accomplished in His members by the extension of the same victory. "God both raised the Lord, and will raise us through His power."

The faith in the victory of the Divine Life in both spheres, the sphere of consciousness and the sphere of what we call material nature, was attacked in S. Paul's age as in our own, along two lines. And it is interesting to note that, as to-day so at the first,

one of the attacks which S. Paul was most earnest to repel was made in language which might pretend to express a part of his thought. There were, then as now, men who claimed the authority of his spiritual teaching in order to discredit the historical faith without which he declared his preaching vain. The Apostle perceived two lines of danger, two methods by which the denial might be reached of the victory of life in the sphere of matter.

There were those who said simply, The dead rise not, Resurrection does not happen. They relied upon that dangerous premise, a universal negative in the region of physical occurrence. And on the other hand there were those who erred in saying that the resurrection was past already, giving to the expression a reference to the sphere only of spiritual experience, or perhaps only of devout reflection. There were briefly the two dangers of Sadducean materialism, and of a falsely defined spirituality which emptied Christian hope by proclaiming a fulfilment of the promise which left half the being unredeemed.

Such false spirituality is false not by making an excessive claim, for we can never push too far the claim of the inward and the unseen; it is false precisely through timidity, and by failing to invade in the name of Spirit the regions of sensible experience. This ill-defined and halting 'inwardness,' now as then, avails to "overthrow the faith of some" (2 Tim. ii. 18).

We are invited to accept, as satisfying all the

requirements of faith, the statement that Christ was indeed quickened in the Spirit, though of His Body we can give no account; that the Christian also is already quickened by Divine hope, and that this quickening shall find its fulfilment in moral victory; that Christ was known or thought to be still with His own after He suffered, and that the belief in His presence and of the Christian's moral community of life with Him was naturally and inevitably expressed by the materialistic mind of the early Church, in stories and even in impressions of the Lord's bodily presence, and in an expectation of our own bodily reappearance after death. The spiritual conception, we are asked to think, was easily exchanged for the physical one—the moral fact for a phenomenal wonder.

Now this opinion cannot account for the words of S. Paul any more than for the Synoptic story.

S. Paul is in vain represented as one to whose pure spirituality 'a remnant of materialism' clings as if by accident—as one who gratuitously added to the perfect round of a spiritual conception material statements which had no necessary connexion with it. He believed, indeed, in our Lord's bodily resurrection, but not in spite of his spiritualism; rather because of the triumphant character of his spiritualism. And his belief is not one atom less significant or less clear because it is connected with a parallel belief concerning the faithful based on that fundamental unity between Christ and His own which is the very meaning of the Incarnation.

This very sharing of the Lord's Resurrection which the Christian at once possesses and expects, provides a means to distinguish the statements made concerning our Lord Himself. The Christian, according to S. Paul, "is risen," "was raised" with Christ. This is the inward spiritual fact, the presence of the new and heavenly life; the life which in Christ has passed through death and already invigorates the Christian. The soul which has been invaded by this heavenly life is thereby risen in Christ, and must seek those things that are above, above mortal nature, above dying reason. But there is a sense in which this believer is not yet risen. He must not "say that the resurrection is past already," that there is nothing more to hope for. On the contrary, this heavenly life, now purifying a mortal and dying body, is one day to revive, almost to recreate, the bodily existence. The body we see is not that body which shall be, but yet the heavenly life will have at last its due expression; will not be merely tenant of a dying frame, but the inward principle of a bodily life drawn from Christ instead of from Adam. This is the redemption of the body, this is to come. This, if you like, is physical resurrection. But in S. Paul it is clearly distinguished from, and it accompanies in thought, the inward moral fact which has already taken place.

It is precisely this concomitance of the two ideas which shows that the one is not the substitute of the other, the physical travesty of the first pure spiritual belief. Concomitance is precisely what excludes the

notion of substitution, even of equivalence. Certainly in a literary production, artful or artless, we may find side by side early documents of which one is really the successor and substitute of the other; and in this case you get the appearance either of redundant amplification or of inconsistency in the parts. But though concomitance by no means excludes equivalence in the mechanical or literary compilation of records, it does in the case of a structure of ordered thought. You do not find in the course of one clear argument two ideas which are merely alternative moods of the same belief. In proportion as the argument really reaches unity the parts are seen to be severally indispensable. Certainly in S. Paul the moral and the bodily resurrection appear in deliberate succession and in an ordered whole.

The believer is raised in Christ; in him also is the risen life. But he is still hidden. His life is hid with Christ in God. There will come a time for his and its appearing. Then shall we also appear with Christ in glory; then shall be the redemption of the body; then shall death be swallowed up in victory, and the mortal shall put on immortality. Besides the inward resurrection, the hidden life of the believer, there is to be an emergence of that life, a fashioning of the body also according to the glorious power by which Christ is able to subdue all things unto Himself.

"Unto Himself." In Him the same fulfilment is already accomplished.

Besides the quickening in the Spirit, which was His even at the moment of death, and which corresponds to the believer's inward and hidden life, there was an appearance of the life in the Body and unto mortal eyes.

This appearance was not to all, but unto chosen witnesses who should bear to the world their record of the vision.

After this, Christ also was hidden in God, and we are hidden in Him.

But He is still among us unseen, present in His hiddenness. Only, as there is the hidden life in the believer, and yet the display is promised; and as Christ is in us the hope of glory, but afterwards the inheritance possessed; so also, there is on the one hand and now the unseen presence of Christ by the Spirit, but on the other hand at "the end" there shall be again, as there was at the first, that presence in which He appeared first to Cephas, and last of all to him also who was ambitious to be thought the least of the Apostles.[1]

The appearance to S. Paul is of the same kind as the appearance to Cephas; and both are distinguished from that consciousness of the presence

[1] "He was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am"—viz. an apostle and direct witness of the resurrection of the Lord in the Body.—1 Cor. xv. 5.

of Jesus by the Spirit which is the common treasure of believing hearts.

The appearances are distinguished from this, but they are related to it. The two experiences are distinguished precisely because they are related each to each. There is the knowledge of Christ which constitutes a Christian, by which "ye know Him to be in you, unless ye be reprobate." And besides that, related to that, and distinguished from that just because forming with that one vital unity of faith, is the appearance which constitutes a witness, which makes a man an apostle, by which, Saint Paul says, "I am what I am." "Have I not seen," he cries, "Jesus Christ our Lord?" Yes, even as Cephas and the Twelve; *not* only as every believer has or may see by faith, the eyes of the heart being enlightened.

The subject calls for much more extended study. But we can here bring together certain parallels, each pair of which by their very parallelism and presence in one argument prove not to be variants or alternatives.

There is the quickening of our Lord in the Spirit, and there is His resurrection from the dead.

There is His continued presence with His own, by the Spirit, and there is His appearance to witnesses, an appearance which will be realised in final glory to the whole Church at "the end," a glory to which we look and haste.

There is meanwhile His hiding in God, and His hidden presence in the Church and in the soul.

And then, further, in the believer, there is his share already in Christ's resurrection. He is risen in Christ. But there is besides the resurrection of the body, not past already, but to come, the redemption of the purchased possession.

Moreover, besides his interest in Christ, whereby he is risen in Christ's rising, there is a presence of the heavenly life in the believer's person; but, parallel and related, there is this life hidden so that the man is hid with Christ in God, and this same life to be manifested in glory when Christ Who is our life shall appear.

There is the experience of mortification, Christ's life working inwardly for the correction of selfishness; and contrasted, parallel, related, and on that very account distinct, there is the emergence of this life, the victory after seeming defeat, the resurrection following death and burial in the members as in Christ the Head. In this resurrection the life of Christ appearing in spiritual sovereignty shall quicken our once mortal bodies so that they shall be spiritually alive, recreating them not after the likeness of sinful flesh, as in fallen Adam, but after the image of Him Who created them so as to begin again in the new Adam the course of man's fresh service to the Father.

Each contrast, each unity by contrast, each fulfilment and extension of the victory of Divine will, appears first in Christ, waits to appear in those who will be entirely His own.

All this, you may say quite justly, is very different

from proof that Christ left His tomb; very different from assurance that we shall live again. Yes, but it is greatly in point when we are confronted with false versions of the content of Christian faith, the purport of apostolic preaching. Let us understand at least what faith must comprise in order to be the faith of the Gospel; let us know whether or not in the Apostle's eyes our faith is vain. And further, even devotion, even theological preparation, have their part to play in relation to history. And when we have learned to see the interdependence, the distinction and the common indispensable function of both 'outward' and 'inward' facts, we look at offered proofs with vastly different eyes from those of men who think of the spiritual and the material as two rival and mutually exclusive accounts of one set of facts, or who suppose that the material is after all the superior sphere since it is independent of God's sovereignty.

A notion still holds ground in some quarters that spiritual significance and actual manifestation vary inversely; and a regard for moral issues which cannot be overestimated is so clumsily held as to promote a kind of prudish distaste for historical statements. Much of what happens in the world is weakly connected with the permanent issues of human interest; much is poor in moral significance. There are in history regions which abound in incident and starve for spiritual meaning. But we are not to conclude from this that where meaning abounds and moral force is vigorous nothing hap-

pened at all. That a thought suits our inward need is the most whimsical of reasons for thinking that it has no roots in fact. That our mothers still carry us in their hearts is no ground for denying that they once carried us in their arms, once fed us with their substance, as now they minister grace by their prayers. We must not suppose that because we need the thought of Christ, He did not "rise from the dead on the third day according to the Scriptures." Rather, taught by S. Paul, we shall know that the scene of happenings belongs also to God Who turneth the hearts of men as the rivers of waters; that consciousness is His as well as that in which consciousness must prove itself and its allegiance to Him; that God's victories are first beyond us and afterwards in us; that if Christ be not risen from the dead, we are yet in our sins.

But how much more profitable is one hearty desire for His Spirit than any words or weary thought! God grant us grace heartily to accept in faith those saving facts which are the indispensable foundation of a state of grace within, and the promise of the final restoration of that life which in its outward manifestation must for the time bear the yoke of death, a yoke once shameful, but now blessed because borne in advance by Him Who is the firstfruits of them that slept. The dread is gone, the sting can wound no more, "for if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him."

THE EPISTLE TO THE EPHESIANS

CORRESPONDING, perhaps, in some measure, with certain marked stages of S. Paul's hope, there are very observable differences in the method followed in the Epistles of successive periods—differences which may suggest that he who made it his boast to be all things to all men, to use every method to commend himself to every man's conscience in the sight of God, tried in turn various possible ways of persuasion in view of the different forms of need which he met with in his flock.

In the Thessalonian Epistles we see the Apostle laying down, almost without strain or labour, a simple lesson of warning and encouragement for simple hearers ready to receive it. In face of mystery and trial they are to be patient, ever looking forward; and yet so looking forward as not to neglect the duties of each passing day. Love and joy and peace are recommended to them with great peacefulness. "And the God of all peace," concludes the first Epistle, "sanctify you wholly, and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ." And the second ends with an equal security—"Now the Lord of peace Himself give

you peace at all times in all ways; the Lord be with you all."

In the Galatian Epistle, by contrast, we see all the eagerness of a difficult personal appeal; the humblest of souls facing unwillingly the need to assert a personal claim; the promise of peace clothed and recommended in an almost fierce denunciation of those who zealously seek to lure the new Christians from the ways of the Spirit. There is a sustained biographical and personal appeal; a claim which ends without general greeting in the sensitive cry, "See with how large letters I have written unto you with my own hand. God forbid that I should glory save in the Cross. From henceforth let no man trouble me, for I bear branded on my body the marks of Jesus." Only out of the storm of such a voice of affection and warning comes, "The grace of our Lord Jesus Christ be with your spirit, brethren, Amen."

In the Romans, the Corinthians, and the great group of which the Ephesians is the type, we have as it were three distinct models of a more strictly argumentative treatment. In the Romans through all the mazes of a most perplexed argument there is the steady pursuit of one clear line of truth. With wonderful persistence, with unrivalled power, with a unique tenacity of grasp, the Apostle guides his great theme to its close. For men who can hear and understand and accept there remains no longer room for boasting. All must see that salvation is by faith only. With whatever divergencies in sub-

sidiary chapters, the procedure of the Romans is one and indivisible. The Apostle's lesson marches forward with a relentless and exacting claim upon submissive attention.

In the two Epistles to the Corinthians, and especially in the first, we have a method of debate which is markedly contrasted with this. Here, instead of the resolute pursuit of a single great line of demonstration to the end, S. Paul accumulates one after another many different heads of conviction which are, apparently, in themselves, unconnected. He draws his motives, his proof, his appeals, from many separate quarters, and makes them converge upon one set of minds which he wishes to move. Or, to take another figure, instead of one long strain at the weight which is to be moved, the Apostle attacks it with repeated blows, so that at last it may crumble under the assault of love.

No doubt, this mixed and accumulated character of the considerations found in the first Epistle arises very largely from the nature of the occasion on which it was written. It was written in answer to a letter of inquiry from Corinth and, at least in places, it simply takes in the order of the letter of inquiry the different subjects which are in themselves nearly independent, and are linked together only by the experienced need of the Corinthian Christians. Still, even where the Apostle is following one single branch of his argument, there is the same character of reiterated and accumulated attack in his method. When he is pleading for watchful consideration for

the weaker brother he alleges first the bare claim of the weaker not to be made to stumble for the sake of meat; then he brings in his own claim to certain forms of liberty. "Am I not free? Am I not an apostle?" He elaborates this part of his argument so as to describe the special joy for which he yields his rights. Then, as if beginning afresh, he urges temperance upon the strong as those who are engaged in a contest, and like athletes for a corruptible crown are bound to govern themselves as men in training, running not uncertainly as if they knew not the goal, fighting not as beating the air as if they had no live antagonist, but restraining and strengthening themselves against the trial which they have yet but partly measured.

Once again he urges them to caution in the same matter of Christian liberty by the consideration that not all who come into sacramental life will reach the heavenly home. He shows them the example of the ancients who were "all under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea; who did all eat the same spiritual meat, and did all drink the same spiritual drink. . . . Howbeit, with most of them God was not well pleased." His Christians, therefore, are to avoid the free use of all their rights for the sake of the brother for whom Christ gave up not meat but life; by the example of an apostle; in the interest of their own combat; and by the warning of the old Church. And then, lastly, as if this were not enough, he enforces the same lesson once again by

reminding them of the truth about the Sacrament of the Altar, which he sets side by side with the heathen sacrifices, showing that just as those who eat of the idol's temple have communion with the idol, so those who are to be in communion with God must eat of His Sacrifice at His Altar, and may not pass from the one altar to the other.

Here is a fair example of what we call a method of argument by reiterated and accumulated blows, by considerations which are drawn from many different quarters, so as to effect by combination a practical impression upon minds which might have resisted the impression of any one or two of them. And the same character will appear, to those who search, in the whole of that first Epistle, and to a less degree in the manifold lesson of heavenly life which forms the Second Epistle to the Corinthians.

Now in the Ephesians and in those writings which are allied to it we see a method and manner contrasted with any of those we have considered.

The Ephesian letter does not begin with the rudiments of a long argument and pursue it with unswerving resolution to a triumphant close; nor does it simply, by repeated efforts, drive home practical lessons which the hearers need. Here we have a method in some respects even grander than either of those.

But, in order at all to understand it, we must remember that the state of the Ephesian Church was far from satisfactory. The Epistle's wonderful words of spiritual privilege, its fearless appeal to

spiritual insight, leads us to suppose that it is addressed to a Church which has for the most part accomplished the first two parts of the mystical journey—the way of purgation and the way of illumination—and is almost ready for the perfection of union. But such is not really the case. These Christians—whatever be the road of illumination and nearness to God which they have passed—are still in need of the simplest teachings of practical morality. "Put away the old man which waxeth corrupt after the lusts of deceit; put away falsehood,—speak ye truth to one another,—be ye angry and sin not,—let him that stole steal no more,—let no corrupt speech proceed out of your mouth,—let all bitterness and wrath and anger and clamour be put away from you, with all malice."

Nor is this all. They are to be warned against "fornication and all uncleanness or covetousness," which they had been used at least to name in the company of saints, and must "put away filthiness, foolish talking," and that jesting which is in Aristotle a virtue εὐτραπελιά, but is in S. Paul the name of a levity unbefitting those who are new-born. There is still need to press home the lesson that "the covetous man, which is an idolater, hath no inheritance in the Kingdom of Christ and of God." Look, therefore, carefully, he says, how ye walk and "be not drunken with wine." "Husbands, love your wives." "Children, obey your parents in the Lord." "Fathers, provoke not your children to wrath." "Walk as children of the light, not as the sons of

disobedience, nor in fellowship with unfruitful works of darkness and things which it is a shame even to speak of."

Here we see is no Church living habitually above the reach of the commonest temptations, no Church which has outgrown the lesson of the broadest distinction between the children of God and the children of wrath. And this must be borne in mind as we open the Epistle and read its splendid words of heavenly privilege and hope. With this preparation let us ask what is the method; and we have already answered in part. Here the Apostle has knowledge, at least of a kind, to appeal to; he has not to make good his personal claim of authority; he has no entanglement of a rival philosophy of history to unravel; no pride of ancient spiritual privilege to abash. But he has, as we shall see elsewhere, the deeper disappointment of finding practical failure just where intellectual accomplishment may be counted upon. These men are not in need of Eucharistic teaching to warn them against communion with idol sacrifices. No reassertion of the Resurrection is here necessary, in order that they may walk as those who hope to be renewed in the Lord. There is no deceit of Judaisers to drive away in order to give the work of grace its full power in them. They have taken their Christianity aright, and they have taken it whole. They have looked up to heaven; they know Him Who is true; they are, as we see, already akin to those Ephesians to whom, undoubtedly, S. John wrote later. But

in the light of a complete spiritual privilege and of an acknowledged heavenly hope, in spite of a grasped citizenship in the New Kingdom, and of a ready obedience to the proved Apostle—free as they are from the solicitations of a false literalness such as beset the Galatians, or a false so-called spirituality such as deceived the Corinthians—yet the Ephesians have not disentangled themselves from the snare of the flesh, are walking otherwise than as men who wait for their Lord, are seeking earthly things though they possess a heavenly citizenship, and are content to turn back to the deeds of darkness to redeem them from which the whole structure of the Gospel has been sent down like a net from heaven. And in this situation what is the Apostle's method?

He will not attack them with repeated blows which might fall upon a practised insensitiveness; he will not engage them with a relentless logic to which they would too readily agree. He seeks to raise them up first to the conception of their actual position in the spiritual world, to revive for them first the honour of the heavenly citizenship, to make them see first the glory of their inheritance in Christ; and then, having refreshed them in a spiritual sensitiveness, to bring down upon them suddenly and at once, from the height of the spiritual throne, the full force of the moral conclusion.

Therefore, he will proclaim his message not only after having led them into the light of their own Christian state, but also after having displayed himself in all the ensigns of his apostolic commission. "And to

me who am less than the least of all saints, was this grace given to preach unto the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God, Who created all things to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God." He begins, then, with his claim and their blessedness; and with how charitable a diplomacy he leads them towards the severe lesson they must receive! After the full grace and peace of his greeting, comes the marvellous prayer of praise "To the God and Father of our Lord Jesus Christ"; comes the announcement of the true condition of a Christian who is of God blessed with every spiritual blessing in the heavenly places in Christ. It tells of the Christian's election, which is in Christ before the foundation of the world; tells the Christian's destiny, that we should be holy and without blemish before Him in love; tells of the secret counsel of the Father, Who hath ordained us unto the adoption of sons through Jesus Christ unto Himself; tells of the splendour of virtue which is freely bestowed upon us in the Beloved, according to the good pleasure of God's will to the praise of the glory of His grace.

And then the Apostle leads his people further to understand the blessed *community* of life in which all these gifts are possessed; how some first believed; and then others, having heard the word of truth, the Gospel of Salvation, in their turn also are sealed

with the Holy Spirit of promise, which is an earnest of our inheritance into the redemption of God's own possession unto the praise of His glory. But, that we may not obscure in our own words the splendour of this great lesson, let it be read in the Apostle's letter; and there let it be seen how he recites all the parts and features of the glory of the redeemed in Christ, how he prays for that very spirit of revelation which he is cherishing, that in the knowledge of Christ His children may clearly face and know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to usward who believe according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead and made Him to sit at His right hand in the Heavenly places.

It is only after this great preparation that he draws the contrast between the Gentile and the new man in Christ, who has been created afresh in Jesus Christ, God's workmanship, for good works which God hath before prepared that we should walk in them. No longer is he alienated from the commonwealth of Israel, stranger from the covenant of promise, having no hope, and without God in the world, but now—it is the very secret of their state to whom he writes—now in Christ Jesus, "Ye that once were far off are made nigh in the blood of Christ, built together in an holy temple for a habitation of God in the Spirit." And for this cause he prays for knowledge for them, knowledge of the

unsearchable riches—knowledge of the presence of Christ—knowledge of the power of the Spirit in the inward man, "that they may be filled with all the fullness of God." At last, as a climax, drawing once for all a tremendous contrast between the state of nature and the state of grace, the state of the Gentiles and the state of those brought nigh in Christ, he prepares for his great command. He asserts his stewardship of this mystery, that the Gentiles are fellow-heirs with the true Israel and indwelt by Christ, and then to these people who are already in the body fitly framed and knit together through that which every joint supplieth, he cries, "This I say, therefore, and testify in the Lord," speaking in Christ by Christ's power. Declaring, as he says elsewhere, the truth in Christ, he calls them to confront with him the judgement-seat of Christ the Head. "I testify" unto you in the Lord by the claim of this grace of God, by the dignity of this redeemed state, by the glory of this translated life in the heavenly places, and by the authority of one entrusted with the dispensation of the mystery, I testify that ye no longer walk just as Gentiles also walk, as if you, like them, were in the vanity of the mind, empty of Divine knowledge; as if you, like them, were darkened in the understanding, left without the guidance of a perpetual inspiration; as if you, like them, were alienated from the life of God and knew nothing of the union through the Spirit with the eternal and the unseen. "I testify," I call you to receive a charge in the face of heaven

and earth, before the presence of God. And for your reception of the charge you must answer according to the fullness of your privilege in Christ. You are not ignorant, but have learned Christ. You are not hardened, but sensitive through the indwelling Spirit. You are not despairing or darkened, but illuminated by the heavenly inheritance of light. Put away, therefore, as concerning your former manner of life the old man that waxeth corrupt after the lusts of deceit. Be renewed in the spirit of your mind. Put on the new man which after God hath been created in righteousness and holiness and truth. Let it not be in vain that the great mystery has been declared and has taken effect in you; the mystery of Christ in you the hope of glory.

Something like this seems to be the method of this splendid Epistle. Briefly, the recitation of the heavenly glory and the claim of an authority direct from Christ are made the preparation for an appeal to which nothing can be added, by which those who have the fullness of spiritual privilege are called once for all to labour after the fullness of heavenly obedience. And all is done in such a way as to bring out the greatest possible amount of hopefulness while it pierces with the sharpest sword of exhortation. "Finally, be strong in the Lord and in the strength of His might. Put on the whole armour of God, for our wrestling is high and wonderful, not against flesh and blood, but against principalities and against the powers, and against the world-rulers of this darkness, against the

spiritual hosts of wickedness in the heavenly places." Great is the issue, high is our place in the heavenly army, infinite are the supplies of protection and of weapons, unspeakable is the union between the members and the Head. And now at last, therefore, will the Church in its saints move on according to the will of its Head; and they shall pray at all times in the spirit and watch with all perseverance and supplication for all the saints who are bound together with them in this one newness of life; and they shall pray also for the Apostle for precisely such gifts as he is here exercising, that utterance may be given unto him in opening his mouth, that he may make known with boldness the mystery of the Gospel, "for which," he cries, "I am an ambassador in bonds, that in it I may speak boldly as I ought to speak."

To speak boldly! It is the very characteristic of the Epistle—a record of a bold speech, rehearsing the highest grounds of claim, appealing to the deepest springs of obedience, and promising the perfection of peace. "Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in uncorruptness."

To know Him we believe in; to love Him we know; to serve Him we love in purity of heart and life—these are the steps of resolution by which the great Apostle seems to lead us.

INTERCESSION
TEMPORAL BLESSINGS
CHRISTMAS

INTERCESSION

INTERCESSION is a duty which for some, perhaps many, of us is accomplished only in resistance to a dull weight of sloth. The very weariness which threatens to extinguish this work of charity may possibly be a proof that the work is real. We read without flinching many pages of news—the news which is beaten out so thin in our journals; but the paragraph of the names of friends, known and unknown, who need our prayers and ask for them, is a tale of work to be divided into several portions by a prudent devotion. How is this? Is it partly because the newspaper is so much thin fluid with which the mind may be diluted, and the 'Intercession Paper' represents a real substance to labour on, a real weight to lift? Let us hope that to some extent this may be true.

But if our weariness possibly proves the reality of the work, it certainly betrays the poverty of our love. The strength of a vigorous love would find a heavier task light. God help us to do this duty of ours with heavenly joy! And while we beg for that infusion of love from God's own Heart which alone can enable us to do any good thing—that love without

which all our doings are nothing worth—we might also bring memory and knowledge to our aid. Memory and knowledge and thought cannot by themselves bring any good work to perfection; but informed by love they become the means to set love free; and when themselves in turn controlled by love, they serve as faithful knights to guard love's way and make the arrivals of its royal succour more constant and more certain.

There are two directions in which we may expect the reinforcements of memory and knowledge. We may learn and remember what those tell us who ask our prayers, what we felt ourselves in our day of trouble. And, on the other hand, we may learn what the saints of old have felt and said, and especially those ancestors of our Christian race, the Pilgrim Fathers of our great Commonwealth, the holy Apostles and writers of the New Testament.

Take the last first. Hear, for one, S. Paul, whose description from the Divine lips to Ananias is this: "Behold, he prayeth." He prayed with his people, on the shore and in the Temple and the house of meeting; and he prayed for them. "I pray," he writes to the Philippians, "that your love may abound yet more and more." "We pray always" for you the Thessalonians, for you the Colossians; "we do not cease to pray for you." And he not only speaks of his prayer; he allows us to hear it rising. "I bow my knees to the Father of our Lord Jesus Christ"—every one remembers the sanctuary of inspired affection into which these words admit us.

"My heart's desire and prayer to God for Israel is" —ah! what a passion of inspired self-sacrifice, of sacrifice which only inspiration could make safe. Truly we who stand on the paths of salvation which his strong supplication opened for our Europe; paths how much surer than the great Roman roads he followed, and built like them upon unreckoned sacrifices; surely we can say of our apostle, *Doctor Gentium*, in the words of S. James, "The effectual fervent prayer of a righteous man availeth much."

And if he prayed for others, he bade others pray for him. "My troubles," he cries to the Philippians, must "turn to salvation through your prayer." If he has trust that he will succeed in some holy work, some holy journey, it is "through your prayers," Philemon. "Pray for us," he writes, "Thessalonians; pray for us, Colossians"; "Brethren, pray for us"; "strive together with me in your prayers," unknown believers of Rome. And in the Second Epistle to the Corinthians especially he opens a Divine philosophy of intercession, and shows how in trouble prayed against, and in succour won by prayer, is found an engine of the Divine purpose whereby the scope of joy is widened and the glory of God—that accidental glory, as theologians speak, which dwells in the hearts of His children—multiplied and spread abroad in circles of thanksgiving. "We had the sentence of death in ourselves"—it was at Philippi when he was "pressed above measure"—"that we should not trust in ourselves,

but in God Which raiseth the dead: Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us; ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." S. Paul, great follower of the Lover of Souls, is a glorious leader in the way of intercessory prayer.

From the sacred past comes the call of an apostle, and from the sacred present comes the plea of our living brethren. They bear witness to us of the value and power of those prayers which might well to us seem weak. The supplication is changed by Christ into the wine of a true succour; only the servants who draw the water know how weak and cold is the supply from our hearts which He transmutes into a spring of gladness. And among these witnesses none can better judge, and none bear a more constant testimony, than the missionaries among the heathen. *They* can tell the power of prayer. They who have no time or strength for prolonged supplication, find themselves borne along in their conflict, or their more testing labour, by a strength which is not their own; find themselves guided by a light they have not consciously sought; encouraged by a valour they had not paused to ask for. Their strength, their light, their good cheer are the fruit of prayer, of prayers offered in England, in quiet homes, where old friends lift up faithful hands, as they send the glance of love across the seas to India reeling under its tangle of immemorial

fears; to Africa, which comes smiling like a newly wakened child from its dreamless sleep.

Let the prayers go up with great constancy, with great joy. By their simplicity they unlock the powers of infinite wisdom; by their multitude they build broad the foundations of a temple of thanksgiving.

TEMPORAL BLESSINGS

"THE Country is in great need of Rain." So we were saying lately; and the familiar words ought to remind us to pray. For if prayers for temporal blessings were ever a spiritual necessity, they are more than ever so in our day. We have in an especial degree that difficulty in recognising God's generosity which comes from the very perfection of the natural means by which He supplies us. There are times for all of us when we think ourselves less dependent upon God, because we begin to count the links of the chain by which He sustains us. "Now, at last, we felt we were in God's Hands," cries John Stirling, when the hurricane of the Bahamas unroofs his house; as if while the roof stood firm there was somehow another strength than God's to confide in. The largeness, the complexity, the security, the all-embracing character of that world of forces which is the body of God's providing care, ought not, but does tend, to hide from us the personal character of the beneficence under which we live. And when a strong tendency of this kind makes itself felt it is the part of spirit, not simply to fall in with the stream of thought, but to rise against it; to protest and protesting to act; to protest by

acting, to gather together its inward forces, and precisely when the current of natural evidence or natura tendency grows strong, to reassert its claim to know the living fountain from which its own being springs. Spirit finds itself and is developed in the conflict against an experience which threatens to be deadening, against a knowledge which attempts to be mechanical.

And our age of wonderful material resource, the age in which, by the sympathy of our own ever-growing efforts, we perceive more and more clearly and in larger reaches the wonderful multiplicity of God's effort which is the world, is the very age in which the simple thanksgiving of the heart should be most patiently and most consciously disentangled so as to rise freely towards our Father in Heaven.

Something like this necessity for a revolt of spirit, for reassertion of personal dependence in face of a growing security of natural supply, seems traceable in the history of Israel. As they journeyed through the wilderness in a barren and dry land, they were fed, we are told, miraculously from the sky, by a food they knew not of, "bread from Heaven." The day's supply fell straight, as it seemed, from the hand of God, which was so widely opened that "men did eat angels' food." And while this heavenly supply was daily renewed, the dependence of the people upon their Lord, the bread-giver, was plainly enough established by every morning's experience. They might not store any part of the supply, except for the Sabbath rest, and so it was

perpetually clear that daily hunger was met by mercies new every morning. We read in those days of no special recognition in prayer or worship of a dependence upon God which was wrought into the structure of life, yet so as to appear even upon its surface.

But when the people came into the Promised Land, a land flowing with milk and honey; and reaped the harvests, and drank of the vineyards, which they had not sown or planted; when they left the feeding upon that light bread which had wearied their patience, and ate the old corn of the land, then was the time (runs the typical story) for the inauguration of fixed solemnities by which dependence upon the divine bounty might be regularly expressed. It was just because the natural supply replaced the miraculous dole, just because these people began to reap their own food from the soil and to win their bread, as all men from the first had won it, by rightly seeking the bounties of natural process; it was because of all this, when they might have sunk down into forgetfulness of God's Hand, and said, "once He fed us, but now we feed ourselves," that the old thankfulness had to be made explicit, which had before gone without saying because it was written large upon the face of facts.

And we have gone one step, many steps, further. We find ourselves so far from being dependent upon a heavenly rain of nourishment that we are not even dependent upon the harvest of the field. Even as between the Israelite and God there lay all the rich-

ness of the Promised Land, so between us and those blessings of the field, blessings of the basket and the store, lies all the wonderful security and complexity of the modern organisation of supply. We depend for our bread, not upon the fruitfulness of our fields even, or the coming of the rain in its due season, but upon harvests far away out of our ken, harvests so great and so widely spread that they cannot, speaking in the worldly sense, all fail at once. And the diversities of our supply, our plenty and our security, are regulated and levelled and minimised—as the supply of steam is regulated in a machine by the governor—through the work of commercial exchange and large combinations and long views of the market. There are operations malign as well as beneficent, doubtless; but the beneficent no less than the malign all tend to put into this matter of our food-supply a character of uniformity and a character of human direction which must certainly tend to hide from us our annual and our daily dependence upon God's Hand; must tend to do so, and must succeed in doing so, unless we give to the spirit its proper function.

We have to say, as of old, that it is just the spirit's work within us to rise up and put its own interpretation upon the mechanical fact. The spirit knows the Father; it understands whence goodness flows; "every good gift and every perfect gift," it cries, "is from above and cometh down from the Father of lights." And we, the Christian souls, have just this for our duty and function in the world.

We have to pierce through the veil of ordered circumstance, we have to reach out towards that personal Life which we know in our own personal consciousness; we have to attribute to God all the wonder of this unfailing supply, and to attribute it more expressly, more humbly, more joyfully, more prayerfully, just because we seem to pass away from our helplessness as He leads us into a more regular and secure access to the bounty of His earth.

There are, quite roughly speaking, two things which tend to hide from men's hearts the love of God in creation and in industry, or in the works of art and society. The first is the unfailing persistence of the whole; and the second is the regular succession of the parts, which we call causes and effects. In the quiet richness of the world, as in the richness of some household whose large revenues know no shadow of turning, the perversity of men finds a picture and a proof, not of the unfailing love of God, but of the unquestionable right of man.

Remember how God, through Moses, taught Israel the true way to regard this uniformity of natural advantage. "Thou shalt love the Lord thy God and keep His commandments, because He has brought thee into a land flowing with milk and honey." And the land is one which specially shows the character of uniform fertility. "The land whither thou goest in to possess it is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed and wateredst it with thy foot as a garden of herbs"—a land like our Africa, where, in

many places, every little patch of corn is tended by dug channels filled from stored cisterns, and nourished as men nourish flowers in a hot-house. "But the land whither thou goest in to possess it is a land of hills and valleys"—not the flat plains of Egypt—"a land which draweth water of the rain of heaven"—not fertilised like Egypt from the river—"a land which the Lord thy God careth for." "The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." In the favourable climatic conditions, as we should call them, Israel is to see the watching eye of the Lord. In the new ease which Israel enjoys, after the laborious agriculture of rainless Egypt, it is specially to remember its dependence, its deliverance, its tenure by the favour of God; so that the things which might have been for its health may never become an occasion of falling. "Take heed to yourselves lest your heart be deceived, and the anger of the Lord be kindled against you, and He shut up the heavens that there be no rain, and that the land yield not her fruit, and ye perish quickly from off the good land which the Lord giveth you" (Deut. xi. 10 ff.).

And then the other and subtler deceit comes through a growing knowledge of the complexity and secure sequence of natural causes. We begin a little to know the machine, and we begin a little to make a God of our net—our net of knowledge and conjecture, our net of practical control over the forces which we control by studying them. Nature seems great to us, and man seems great; and in the dependence

of man upon Nature, that dependence which becomes his accomplishment and his pride just in proportion as it becomes conscious and deliberate, we are apt to forget the deeper and simpler and more ultimate dependence upon the personal Will from which both Nature's laws and the mind which understands them alike issue.

There is a passage in Hosea (ii. 21, 22) which very wonderfully stands to express both our modern vision of necessary sequence and the ancient sense of dependence upon God. When Jezreel repents and becomes Israel again,—"It shall come to pass in that day I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and the wine and the oil, and they shall hear Jezreel." What is this strange succession of voices and listeners? Jezreel—scattered Israel—is calling, in the voice of her children who starve, upon the corn and the wine and the oil, that they may give their supply to gladden the heart of man. And the fruits of the earth, the corn and the wine and the oil, are unable to hear, and cannot give the longed-for reply of food because they are locked up in the dry womb of their mother the earth. The fruits therefore cry upon the earth for deliverance; and the earth in turn is unable to listen and to grant their request because she herself is poverty-stricken, paralysed, for want of rain. So the earth cries up to the heavens that they may drop down their rain; and the heavens, as brass over the scorched earth, turn as it were a deaf ear to her great dumb beseeching;

for they must wait upon the Lord, and are still without His permission to pour down the water which can alone set free the earth.

And so each in turn of the great series waits upon the other, and Jezreel starving waits upon them all. The corn cannot yield its grain, the earth cannot release the corn, the clouds cannot enrich the ground, because they are waiting for the word of the Lord. And in contrast, when at last, at the two ends of the natural sequence of linked causes and effects, personal spirit cries out to personal Spirit, when repentant Israel looking past the chain of Nature sends out its voice direct to God, then the whole series of forces, of blessings, is released and begins to move. For the sake of His children now coming back to Him, God gives the longed-for permission to the sky. "I will hear, saith the Lord, I will hear the heavens." And the heavens are no longer deaf to the earth's staring, speechless appeal, but drop down fatness into the valleys and upon the hills. Then the earth, reinvigorated and made living, yields to the air her secret of vegetation ; and the plants in their turn, the fruits of the ground, hold up heavy heads of wheat, drop down rich clusters of grapes for the children of men, who in the new bounty of their land restored to them see an image and an earnest of the heart of a father reconciled to their hearts. We cannot work out all our parallel, but we will at least lay hold of this, that natural sequence is no rival alternative to Divine Will ; and, consequently, that a growing knowledge

of natural sequence ought to be no motive for a lessening delight in dependence upon God.

To contrast, so as to dislocate from one another, personal energy from mechanical perfection, is the most unreasonable of procedures. It is as if a man were to think lightly of an electrician because of the delicacy of his instruments and the greatness of the forces he directs. Our so-called scientific attitude of aloofness from personal love on the grounds of the uniformity and order of its supplies is no more reasonable than this. For us, who on other grounds have good reason to be sure of the mercy of God in Christ, it is a bounden duty not to be content even to learn His mercy from the works of His Hands—though much in this way we may learn; but in face of adverse circumstances as well as in face of the largeness and stability of our prosperity, to recognise and reassert by the inward originating power of our faith the direct and most joyful relation which is between us and God Who gives not the world only but Himself to us.

It is the Church's practice to make prayers for temporal blessings especially during the Rogation days. It is in correspondence with Ascension thoughts, with heavenly thoughts, thus to attempt to sanctify by the Word of God and prayer the whole scene of our earthly existence; to refer all the simplest benefits of life to Jesus at the right hand of God; to group them all under the name of the one gift, which is our life, the Holy Spirit sent down from above through Him Who in our nature has been lifted up to the right hand of Power. And when the

regular course of our prosperity is terribly interrupted —for those of us at least who have sympathy and knowledge—by some Australian drought, or by the murrains, the cattle-plagues, which are so acutely felt in South Africa, we ought to consider whether, besides doing our best to call upon the natural forces by the regular use of means, we have not something to correct in that fundamental and direct relation between ourselves and God which, as Hosea seems to teach us, lets loose, when it is set right, the sequence of natural benediction.

Here in England, our distress is a different one. It is not the scarcity which comes by drought or plague, but the immense difficulty of right distribution. Our basket is not light, nor our store unfilled. But we have lost the key by which the poor may be admitted to the garner, and we bring forth in vain treasures both of material sustenance and of spiritual supply, which we cannot, somehow, carry to the lips that wait so (patiently !) for food, to the hearts which proclaim (with so unconscious a pathos !) their need of joy. If penitence, if purity, if godliness could unlock of old the harvest of the earth, could make the evening blush with coming warmth and the morning sweet with welcome dews, how much more would a "right spirit within us" teach us how to escape the evil spell of economical schism, and release the forces of mercy and wisdom, so that we might deal our bread to the hungry and bring the poor who are cast out into our homes; so that there might be no complaining in our streets.

CHRISTMAS

THE kindness and love of God towards man has appeared in the Incarnation of the Eternal Word. The Son is given. He has come, like a spring of water within the ruined defences of a beleaguered city; a fresh growth in the cut-down stem of Jesse. His coming is sure because it is unknown to the world, silent and meek; it is ours just because it is hidden by taking place within the screen of our life.

Within is our treasure. Alas! that in the world of outward experience there should be so much that is contrary to His Grace. He is the Father of the coming age, the Prince of Peace. We should not be His faithful followers if we did not mourn over the continuance of war in the Empire to which we belong. We have passed the second Christmas since the peace was broken.[1] Two years ago how little we feared that twice in succession the Feast of Heavenly Peace would find us burdened by an earthly war! Every war, however just, is a source of humiliation. It shows how carnal is our civilisation. It is by reason of something terrible, wicked,

[1] Written Christmas, 1900.

and contrary to God in the world, that even just wars are necessary.

What can we Christians do which shall match our faith, and consist with our daily prayers for the restoration of peace?

We can cultivate peace in our daily lives. We can guard and cherish the blessed gift much more lovingly than ever before. We can more constantly regard it as bestowed by God, and as a treasure for which we must render an account to Him.

I. We shall guard peace round about us, seeking peace and ensuing it; so far as in us lies living peaceably with all men. We shall not look for mastery or importance, we shall not desire to be feared, but to be the servants of all, that peace may be in our time. Blessed are the peacemakers; and the fruit of righteousness is sown in peace of them that make peace.

II. Further, in love of the Prince of Peace, the joy of Bethlehem, we shall, if we are numbered with the men of goodwill, seek peace in the home. How low a standard men accept of peace within the family; how easily they are satisfied with jangling where there should be lovely harmony, with mere stillness where there should be the glory of accomplished art!

One who had never heard the organ managed well might be satisfied to crash out all the notes in discord for the abundant noise, or think he had done nobly to reduce the tumult and torment he had caused. But the man who has known music expects

something surer than the fierce outcry of insulted pipes, something sweeter than a blank cessation of the uproar. He listens for a *positive* beauty, for the stately structure of a theme, for the direct charm of a melody, and for harmonious deepenings of its grace.

So it is that those who never dream of the heavenly joy of mutual comfort are contented with noisy criticism or uninterested silence. They know not that it is God Who setteth the solitary in families, Who maketh men to be of one mind in an house; that family joy is a supernatural *work*, a positive effect of grace won by prayer, an evidence of His presence Who is our peace, the Son from Heaven. But those who have tasted of this peace well understand the misery of its loss. They know that when their breasts harbour angry contempt or grudging resentment, or even a just indignation, they suffer a clouding of the presence of Jesus, and stand in danger of the power of the Enemy who inspired Herod to seek the destruction of Him who was born King of Salem the City of Peace, the Prince of Joy and Life and Love.

III. And so there can only be peace around us in the village, and lovely happiness and peace at home, when there is peace within the heart. We jar one upon the other because we are at odds within ourselves. The instrument whose chords are not in due relation to each other is also as a whole discrepant with the whole choir of harps. There is strife among brethren because there is strife in our

members and our hearts; and this strife can only be composed when our breasts are open to that Divine Word, the Principle of Order, Who became for us a little child. He entered into Mary and into our nature by the operation of the Holy Ghost; and by the same Holy Ghost He gives to us the spirit of adoption and of little children, and makes us new-born in Himself, full of love and tenderness and purity. He takes away all harshness, misery, pride, and self-assertion from our hearts, together with the cruel pain of resentment and that most bitter guest, the indignation which seems to us to be just. All this perilous stuff He destroys, and conforms us to Himself in "true meekness and plenty of charity to our even Christian."[1] And this, namely that it is Christ's work, is the explanation of that intense joy which rises when we lay aside the stiffness of pride and anger. It is the casting out of the dumb spirit, it is the dear home-coming of Jesus, it is the new birth of the Divine Child, our Son given unto us from heaven to be our Saviour, to save us from our sins.

Let us beg Him therefore to return to our hearts. Here, Lord, let each one cry, is a lowly Bethlehem for Thee, a stony cave, a stony heart, yet broken and open for Thy birth. Here, if Thou choosest humbleness, Thou mayest be humble indeed, for this heart is most unworthy of a king. Yet, and even because it is poor, the place is free and empty; hollow and hungry and bare.

[1] Mother Julian of Norwich.

Lowliness is here, and vacant space enough; and if Thou desirest to be secret, here is a secure hiding-place; for no man will suspect in me the presence of Thy Holiness.

We may not be satisfied with tender thoughts of Christ's Nativity, nor with the sacred words of Scripture and of ancient hymns. We shall be satisfied only if we make some real sacrifice to His Name by being "kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven us." And let us not fail to bow our knees to the Father of mercy and the God of all comfort, that He may bestow upon our poor Africa the blessing of peace.

ENVOY

A DREAM

A FRIEND once related to me a dream, which, he said, possessed an altogether better vividness than that of common dreams. It filled him with so much joy in the dreaming and the telling, and me with so much of an inferior happiness in the hearing, that I find it worth while to write down my friend's dream almost as he described it to me. The dream was in itself an allegory; even in the dreaming of it, it seemed only to exist for the sake of its meaning. It was not as some stories are, which *hide* a meaning, but rather like those which are confessedly allegorical, and *display* one; and the interpretation ran along with the figure as if there were a double and harmonious experience of truth, inward and visible.

And the meaning is a very common and familiar one. The dream conveys nothing which is news to the youngest Christian; only, somehow, as my friend spoke, the very familiar notions came with an unfamiliar brightness, and penetrated me with a sharpness, which I believe to be that of joy.

To avoid the intricacies of the *oratio obliqua*—as

"I tell you he said that it seemed that he stood"—I proceed to set down what must stand for a report of my friend's own words, and you are to suppose *him* speaking, though there are no marks of quotation. Here, then, begins my friend the dreamer.

Methought (said he) that I passed from my ordinary ways into a great house, spacious and ordered. This was no magic palace, but such a house as you know, a large and stately country house, well governed with that homely and peaceful dignity which is perhaps one of the best justifications we can offer for great wealth. So far, there was nothing in the least degree dreamlike in the dream, which was indeed throughout vivid and simple like waking life. A large family was in the house. It seemed to me that the father or master was dead or absent; absent rather than dead, for he seemed to be expected. As I sat in one of the rooms, with some of those who seemed to be old friends, a voice began to speak, gentle, but very clear; and, on the instant, I understood it to be the voice of the absent master of that house. But when I showed surprise, the children looked up with smiles, and asked, Did I not know that their father, though seeming to be absent, and though indeed unseen of them, and expected as one yet to come, nevertheless spoke to them in the house? And truly, said they, this voice is never absent, but goes through all the house, and you shall hear it in every part. And so indeed, in my dream, I found it to be: everywhere, in every chamber and gallery, the

voice speaking calmly and gravely, and the children hearing it cheerfully; and most natural and good was this presence of one expected; and the voice was a perpetual token of care and protection; and in the safety and quiet happiness of it, and in the sense of an immense gratitude for that voice, the peace and character of that house were established. Yet was it a wonder, the sounding of the voice from one unseen but seeing, and while I wondered, that part of my dream was gone or covered by a brighter experience.

For it seemed (said my friend) that I passed from the house, with its quiet rooms and galleries, into a garden, and now I knew that the voice had done its work. In the garden was no message, no sound as of one calling, only a great peace, an accomplished presence. The garden was lovely, but not dazzling; homely, though it was fair beyond imagination. There was in it nothing mysterious in the common sense, as that sounding voice was mysterious and strange. The lawns and alleys were full of quiet, cheerful company—angels (I think he said), and children, and poor persons, and the pure; the best society; good and agreeable and happy people. They were happy with a real joy. I knew that they were walking according to the will of God, and about this there was no allegory or figure. I saw the joy, and that it was true, and was made by truth to the will of God, just as I have seen it when walking among my neighbours and in common gardens.

There was, then, this excellent company. But

beyond and above and through all the people was a Presence, which was the Presence of God known and delighted in. First, before any of the people, or all of them, was this One; and yet His Presence did not make theirs insignificant, but gave to each a real importance, so that we regarded and cared for one another much more keenly, because, in that dream more keenly than awake, we were aware of the unseen beauty and worthiness.

Under the sky, then, all was still, luminous, natural, and full of the Presence; and it was wholly different from the wonder of the house within. For here, that which is wonderful was so diffused as to lift up and support those who wondered; and extremes seemed to meet, so that this best companionship was as uneventful as the most common things of common dark days. Before, in the house, I should have said, "I have come in; I have left the rough world and men; and here, in these special chambers, I discover the signal of His nearness and His care." But in the garden I had come out, I had found my brothers again, and all things breathed of Him, and they also. There, shut up, I discerned Him; here, sent out, I could not escape from Him. Within was the signal, and here no need of a signal, and yet a coveting of one, or of some token; or rather nothing so unrestful as a coveting, but a peaceful expectation, a joyful wish which could not disturb present gratitude, but went out to meet fresh favours. Something was not *wanted*, but something could yet be welcomed. The people were there, and each of them possessed the

Presence that was round about all. In each there was a loving apprehension of the Presence which was in itself a new event in the Presence—an exhibition of it, an act. In this act, in this commerce of love between the Father and each child, there was a real new shining of that joy which was everywhere.

What we seemed to anticipate was some fresh *focus* of the joy (to express the matter very badly), which should be all the Father's own. We longed to see and hear that which we knew. We needed this, not as we needed the voice in the house, but because some such display in the midst of us was meet for the perfection of all things. It was, perhaps, that very will of God which was all our happiness.

And now I must pause to say that while these thoughts were in me, yet the garden remained real, not an image or metaphor. My dream did not break. The kind of satisfaction which we were prepared to rejoice in came wholly by way of figure in the dream of the garden, and with a shock of newness and revelation, though, waking, I see how old is the truth that was expressed. For in the garden two things came to pass. First, in the midst of the clear bright air there bloomed a rose. It grew from none of the trees, but was in the air, where there had been nothing. All rejoiced in its fragrance and beauty, and understood with a keen joy the manner of the coming. It *was* the vision of that Presence in which all the other objects were bathed as in a light. In some true manner it belonged especially to the

Father of all. And it had come not from somewhere else; that we saw plainly. Nor yet had it come from nowhere. It had come from everywhere. It was the heart of the light and the fragrance, and that which was round about all things belonged to this, and had this rose for a centre.

Afterwards, perhaps, when awake, I thought that this real presence of the rose, for it was real according to the measures of the dream, was in some respect like that appearing of our risen Lord in the midst of His friends in the guarded room, when He came (perhaps we may say), not through the closed doors simply by a natural wonder, but by a supernatural event from the invisible into the visible, yet in the reality of our flesh. With much more certainty I felt that it was like that coming of our Lord which was the earthly beginning of our salvation, when He came from being in the uncreated light to being also at the same time in our flesh; when Mary lying as it were in the new centre of the universe, in the focus of the converging rays of the Divine compassion, held in her arms Him who is the Pleroma, the fullness of the Father's glory in bodily existence. But these were later thoughts. In the dream, in the bright garden, among the good people, came this rose of joy in the clear air; and then, as in dreams is common, we had passed away from all that, and were busy with another happiness.

The new rose had not taken the beauty from the other flowers. All were now more expressive of the life in them. But we sought for more still. I found

myself saying, "If the garden is God's, the flowers ought to say so." And somehow a companion was showing me certain bell-flowers, which, he said, showed whose the garden was. They were not perhaps fuller of the life which was in all, but they were more expressive of the life. And that I really think is perhaps the fact about beauty. The beautiful things are those which are more expressive of the joyful life which supports all things just so far as they are real. The companion pointed me to the bell-flowers, which I now saw over all the garden. They were marked with a name, but they also sounded it. You know how simply we accept in dreams the oddest combinations. These flower-bells were bells which rang, or rather they musically sounded a name. This did not surprise me in the least. What surprised me was the name they gave. And, in my dream, my companion repeatedly explained to me: "Of course, if they belong to God, they are marked 'Jesus'; of course, if the garden is God's, the flowers must sound the name of Jesus." He often repeated this; at first to my utter surprise; later, it sounded to me a paradox; then true; soon self-evident; lastly familiar, just as it is to us when we are awake. But in my dream the truth, so common, thank God, came with all the force of an intense surprise; and, in the surprise and wonder, it penetrated my soul with joy, and I woke up saying again and again: "Of course, if the garden is God's, the flowers sing 'Jesus'; that is the name which shows they belong to God. The Father has given

all honour to the Son. The God unseen, the Holy Trinity, has put all majesty in the Divine Life *incarnate*, in the Human Nature of Emmanuel.

And so the flowers in the Father's garden, which sounded not the incommunicable Name, but the known familiar human Name, made me rejoice that all who belong to God are stamped with the mark of Christ; that all who flourish with the Eternal Life are musical with the Name of Jesus.

So far my friend. No doubt he only imperfectly conveyed to me the joy he had known in his dream; and I much more imperfectly again have conveyed the happiness which I received in hearing him. But the dream seems to me still worth remembering, even as I have spoiled it by an excess of words—the dream of the Voice in the House; the dream of the Rose in the Light; the dream of the Musical Flowers.

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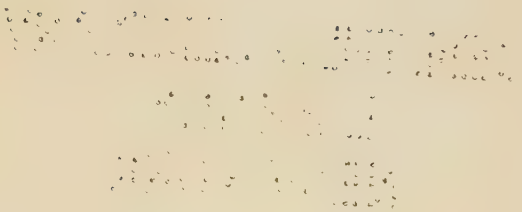

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